

TABLE OF CONTENTS.

REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA, FOR THE YEAR ENDING 31ST MARCH 1918.

FIRST PART.

SECTION I.

	PARA.	PAGE
Programme for the past year and action taken with regard to it	1	1 & 2
Programme for ensuing year	2	2
Archæological programme proposed by the Honorary Archæological Officer for Arakan for the year 1918-19.	3	<i>ib.</i>

SECTION II.

Tours and localities visited	4	2 & 3
-------------------------------------	---	-------

SECTION III.

Vesali of Anawrata's time : is it in India or Arakan ?	5	3
Conservation of Nandawya Pagoda, Kyaukse District	6	4
Extension of the Pagan Museum	7	<i>ib.</i>
Proposal for the preparation of a map of Pagan on a large scale	8	<i>ib.</i>
Extent of ruins at Pagan	9	<i>ib.</i>
Proposal for the provision of better communications between Pagan and Nyaung-u	10	<i>ib.</i>
Proposal for excavation at Mandalay	11	5
Preservation of plaster carvings at Pagan	12	<i>ib.</i>
Inspection of archæological buildings by Public Works Department Officers	13	<i>ib.</i>
Inspection of archæological buildings at Pagan, Kyaukse, Amarapura, Ava and Sagaing	14	<i>ib.</i>

SECTION IV.

Action taken under the Ancient Monuments Preservation Act	15	5
--	----	---

SECTION V.

Architectural Survey of Pagan	16	6
No excavation undertaken in 1917-18	17	<i>ib.</i>

SECTION VI.

Sanctioned programme of archæological works for 1917-18	18	6
Programme of works proposed for 1918-19	19	6 & 7
Reduction in the amount of the Imperial subsidy and Provincial allotment for archæological works in Burma.	20	7
Private enterprise in conservation	21	<i>ib.</i>
Conservation of the remains of the East India Company's Factory on Hainggyi Island in the Bassein District.	22	<i>ib.</i>
Annual repairs to archæological buildings	23	<i>ib.</i>

SECTION VII.

Deputation of Mr. Duroiselle to Bengal	24	7
Archæological Scholar	25	<i>ib.</i>
Services of Subordinates	26	8
Appointment of Honorary Archæological Officer for Arakan	27	<i>ib.</i>
Imperial decorations	28	<i>ib.</i>

SECOND PART.

SECTION I.

Signing of completion certificates by Archæological Officers	29	8 & 9
Condition of the Palace buildings, Mandalay	30	9
Dilapidated appearance of religious structures	31	10
Scheme for improving Palace and grounds	32	<i>ib.</i>

SECTION II.

	PARA.	PAGE
<i>Epigraphia Birmanica</i> ...	33	10
The earliest scripts found in Burma ...	34	10 & 11
Pyu alphabet, a direct lineal descendant of the alphabet used in the inscriptions mentioned above.	35	41
Progress made by Mr. Blagden in the decipherment and translation of Talaing inscriptions	36	11 & 12
Kyāk in Talaing <i>versus</i> Pha-yā : in Burmese signifying Buddha, etc.	37	12
Kyanzittha's tribute to China ...	38	<i>ib.</i>
Arakanese manuscripts shed light on history of Pagan ...	39	12 & 13
The lineage of Kyanzittha ...	40	13—16
Intercourse of Pagan with Northern and Southern India ...	41	16
Identification of the Chola contemporary of Kyanzittha ...	42	16 & 17
The Nāga or Serpent in Buddhist Tradition and Art ...	43	17
Intercourse between the Talaings and Vijayanagar in Southern India ...	44	<i>ib.</i>
Boar crest of the Chālukyan and Vijayanagar Kings ...	45	18
Classification of architectural types at Pagan ...	46	18—21
The Bandhula memorial at Danubyu ...	47	21 & 22
Derivation of the word "Zerbādi" ...	48	22
<i>Balu-myo</i> in the Northern Shan States ...	49	22—24
Classical appellations of Burmese capitals ...	50	24 & 25
Repairs to the Shwehmawdaw Pagoda, Pegu ...	51	25 & 26
Wearing shoes on pagoda platforms ...	52	26 & 27
Tour of the Director-General of Archaeology ...	53	27
Laotian Inscriptions ...	54	27 & 28
Chinese inscriptions on a bronze incense burner ...	55	28
Ethnography of the Karens ...	56	<i>ib.</i>
Derivation of the word <i>Karen</i> ...	57	<i>ib.</i>
Derivation of the word <i>Kala</i> ...	58	<i>ib.</i>
Coins belonging to the Phayre Provincial Museum, Rangoon ...	59	<i>ib.</i>

ARCHÆOLOGICAL FINDS.

Discovery of crystal images of Buddha at Sagaing ...	60	28 & 29
Paintings on the walls of the Nandamaññā and Theinmazi Temples, Pagan ...	61	29 & 30
Discovery of relics near Mahāmuni Pagoda, Akyab District ...	62	30 & 31
Discovery of Foot-print of Buddha and a stone inscription at Sindā village, Prome District ...	63	31
Discovery of terra-cotta votive tablets in Eastern Bengal ...	64	<i>ib.</i>
Discovery of votive tablets, a bronze figure of the goddess Tārā and some other objects near Manawgōn village, Magwe District ...	65	31 & 32
Cryptic writing found at Padaung, Prome District ...	66	32
Broken Burmese pottery found near Victoria Lake, Rangoon ...	67	<i>ib.</i>

ILLUSTRATIONS.

PLATE I.—Painting on the wall of the Nandamaññā Temple, Minnanthu, Pagan. (The birth of Prince Siddhartha) ...	} At the end of the text.
PLATE II.—Painting on the wall of the Theinmazi Temple, Pagan. (A Brahmā with four eyes, two noses and two mouths, going on a pilgrimage to worship at the above shrine) ...	
	Do.

APPENDICES.

	PAGE
APPENDIX A.—Register of Objects of Archæological interest, the preservation of which has been approved by the Local Government ...	33
APPENDIX B.—Application for Administrative approval to the preservation by Government of an object of archæological, historical or architectural interest ...	<i>ib.</i>
APPENDIX C.—Statement showing Expenditure sanctioned and incurred on archæological works during 1917-18 ...	<i>ib.</i>
APPENDIX D.—Cost of the Archæological Survey, Burma, under the main heads of the Budget for 1917-18 ...	34
APPENDIX E.—(a) List of drawings made by the Archæological Survey, Burma, during the year 1917-18 ...	35
(b) List of photographs taken by the Archæological Survey, Burma, during the year 1917-18 ...	36 & 37
APPENDIX F.—List of publications issued during the year 1917-18 ...	38
APPENDIX G.—List of inscriptions, copper plates, coins, seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of ...	39—41
APPENDIX H.—Summary of the work done by Maung San Shwe Bu, Honorary Archæological Officer for Arakan, for the year 1917-18 ...	42—44

RESOLUTION
ON THE
REPORT OF THE SUPERINTENDENT, ARCHÆOLOGICAL
SURVEY, BURMA
FOR THE YEAR 1917-18.

Extract from the Proceedings of the Government of Burma in the General Department,—No. 2A.-24,
dated the 9th October 1918.

READ—

Report of the Superintendent, Archæological Survey, Burma, for the year 1917-18.

RESOLUTION.—The sanctioned programme of the Archæological Department for the year under report was the same as that adopted in 1916-17. The letter press of the second part of the Monograph on the Ananda Temple at Pagan is now under revision, and is expected to be ready for publication in a few months. The many necessary references to Talaing works have delayed the completion of this Monograph. Twenty-six more drawings have been prepared for the History of Architecture at Pagan, and the work is proceeding. The examination of Yathemyo and Twante had again to be held in abeyance owing to want of time, and for the same reason no further progress was possible in the excavations in the neighbourhood of the Payagyi Pagoda, Hmawza. The catalogue of the Pagan Museum has been successfully prepared and is being revised for the Press. It was unfortunate that the absence of Mr. Duroiselle on deputation to Bengal for four months interfered with the completion of the "Monograph on the terra-cotta plaques representing scenes from the 550 Jatakas, found at or near the Petleik Pagoda at Pagan." The collection of materials for this Monograph was, however, continued. Progress was made in the compilation of the chronological list of all inscriptions found in Burma, but owing to the employment of Maung Hla, B.A., Archæological scholar, on other duties and the absence from Burma of Mr. Duroiselle no work could be done on the first two items of the Epigraphical Programme, namely the translations of the "Inscriptions collected in Upper Burma, 1900," and of the "Original Inscriptions collected by King Bodawpaya, Upper Burma." The first of the series of epigraphs to be published in Burma under the designation "Epigraphia Birmanica" should be issued early in 1919, and will contain Mr. Duroiselle's articles on the Pāli and Burmese versions of the inscriptions on the Myazedi pillar at Pagan.

2. Among the recommendations for work in the future is the proposal that excavations be carried out at Vesāli, 12 miles north-west of Myohaung in the Akyab District. This examination will perhaps settle the controversy regarding the identification of this town with the home of the mother of Kyanzittha, the famous King of Pagan. The problem of the lineage of this King is discussed at paragraph 40 of the Report. The theory that his mother was an Indian princess from Central India is open to many possible objections. Moreover the two extracts from Arakanese manuscripts quoted in paragraph 39 of the Report would seem to prove that his mother was an Arakanese princess Hti Hlaing Hpru, and that his father was Anawrata, King of Pagan, who invaded Arakan for the purpose of removing the Mahamuni image to his capital, an object in which he failed. The affinity of Burmese architecture to that of China and Southern India, mentioned in the Report for 1916-17, is further discussed. The traces of Chinese and Southern Indian influence found in various types of buildings at Pagan would bear out the theory of affinity and indicate friendly intercourse on a considerable scale between Burma and the other two countries. The examination of some curious circular earthworks found at Maingtin in the Northern Shan States, and known

locally as Balu-myo, shows that they were defensive works erected by the Chinese soldiers for the occupation of their officers during the Chinese invasion of Burma from 1765 to 1769 A.D. These circular works are to be distinguished from the rectangular mounds known as Balu-thingyaing ("burial places of Balu") also found near Maingtin, which are, it appears, the sepulchres of the four Manchu and Chinese Generals who died in this invasion. Considerable interest attaches to the thesis that instead of the Burmans receiving their letters and religion from the Talaings, both these races are indebted for these gifts to the Pyu, and the evidence in corroboration of this theory discussed at paragraphs 34 and 35 of the Report, would indicate that the Burmese alphabet was derived from the Kadamba script of Southern India.

3. After a lengthy controversy a decision has been reached regarding the restoration of the Shwemawdaw Pagoda at Pegu, which was damaged by an earthquake on the 5th July 1917, and the height of the pagoda below the *ti* or umbrella will be increased by two cubits. The work is to be carried out by the Trustees of the Pagoda, and the interest evinced in the preliminary discussions would show that the example set by the *Thathanabaing* and by U Kanti, the Hermit of Mandalay Hill, in the conservation of ancient monuments, has not been without effect, but has begun to awaken among the Burmans a sense of the desirability of preserving their religious and historical buildings. No archæological discoveries of great importance have been recorded during the year. Near Manawgôn village in the Magwe District four terra-cotta tablets, a bronze figure of the Goddess Tāra, and certain other objects were found. The tablets may be assigned to the 11th to 13th century A.D., and the bronze figure is probably two or three centuries earlier, and is of Indian origin. This part of the country was, according to the Burmese annals, occupied by the Kadu, and the discovery of a figure of the Goddess Tāra would indicate that Māhāyanism, or the Northern School of Buddhism, prevailed among them also as well as among the Pyu who were their neighbours on the north and south, at Pagan and Prome. It is interesting to note that the Footprint of the Buddha found at Sindè in the Prome District in 1915, is to be ascribed on examination to the 11th century, while the inscription discovered with it is in Burmese script and probably belongs to a later date.

Sir John Marshall, K.T., C.I.E., Director-General of Archæology, made a tour of inspection in Burma during December 1917, and January 1918. A prolonged halt was made at Mandalay where measures for the conservation of the Palace and other monuments, and for the improvement of the Palace grounds were discussed. Many valuable proposals for the preservation of the antiquities of Mandalay were formulated, and are now engaging the attention of the Local Government. Sir John Marshall further suggested that as the Pagan Museum is too small to accommodate all the exhibits, it should be extended to the East in the form of a horse-shoe, and that a large-scale map of Pagan and the neighbourhood, showing the notable monuments, should be prepared. The arrangements for the latter work are under consideration.

4. Mr. Taw Sein Ko was during the year created a Companion of the Most Eminent Order of the Indian Empire, a fitting reward for his long and distinguished services. The thanks of His Honour are due to Mr. Taw Sein Ko for his interesting report and also to Mr. C. Duroiselle and to the other officers whose good work has been noted in the Report.

By order of the Lieutenant-Governor of Burma,

W. F. RICE,

Chief Secretary to the Govt. of Burma.

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

For the year ending 31st March 1918.

FIRST PART.

SECTION I.

Office work giving details of programme carried out and of programme proposed for the ensuing year.

The programme for the year under report consisted of the following items:—
Programme for the past year and action taken with regard to it.

Archæological Programme.

- (i) The continuation of the compilation of a Monograph on the terra-cotta plaques with *Jātaka* scenes from the Petleik Pagoda, Pagan;
- (ii) The compilation of the second part of the Monograph on the Ananda Temple at Pagan, together with an explanation of the plaques illustrating the last Ten Great *Jātakas* with Talaing inscriptions;
- (iii) The compilation of a History of Architecture at Pagan in which will be included historical monographs on the principal temples;
- (iv) The continuation of the examination of (a) Yathemyo (Pegu) and (b) Twante;
- (v) The excavation in the neighbourhood of the Payagyi Pagoda, Hmawza, for Pyu inscriptions;
- (vi) The preparation of *Catalogues Raisonné* of the Pagan and Mandalay Palace Museums.

Epigraphical Programme.

- (i) The translation of the first volume of the *Inscriptions collected in Upper Burma, 1900*;
- (ii) The translation of the *Original Inscriptions collected by King Bodawpaya, Upper Burma, and now placed near the Patodawgyi Pagoda, Amarapura*;
- (iii) The compilation of an exhaustive list of the inscriptions found in Burma, arranged according to their dates, giving (a) the place of origin, (b) founder's name, (c) a brief indication of their contents with special reference to historical or important religious data;
- (iv) The publication of some individual inscriptions chosen from the above or other sources, with plates of the original inscriptions, literal transliteration, translation and notes.

Archæological Programme.

Item (i).—Owing to the absence of Mr. C. Duroiselle on deputation to Bengal for four months from June to October 1917, much headway was not made, but more materials were collected.

Item (ii).—The revision of the letter-press of this item by Mr. C. Duroiselle is in progress. As it requires much reference to Talaing works, some time will necessarily elapse before it can be sent to the Press, but he hopes that it will be ready for publication before the end of the calendar year.

Item (iii).—The work is being proceeded with. Twenty-six more drawings were prepared for the illustration of the compilation. From time to time, discussions on the architecture of Pagan, and on its affinity to Chinese and South-Indian architecture, are published in my annual Reports.

Items (iv) and (v).—Owing to want of time, the execution of these two items was held in abeyance.

Item (vi).—Maung Hla, B.A., Archæological Scholar, who was put on this duty, succeeded in preparing the catalogue of the Pagan Museum. It is being revised for the Press.

Epigraphical Programme.

Items (i) and (ii).—Owing to Maung Hla, B.A., Archæological Scholar, being employed on other duties, and the absence on deputation of Mr. Duroiselle, the execution of these two items was held in abeyance.

Item (iii).—The work under this item is in progress.

Item (iv).—Mr. Duroiselle's articles on the Pāli and Burmese versions of the Myazedi inscriptions for insertion in the *Epigraphia Birmanica* are now in proof, and it is expected that the first number of the journal will be published in March 1919, if not earlier.

2. The Local Government has sanctioned the continuation, for the ensuing year, of the same programme of Archæological and Epigraphical work, and the restoration to the Archæological programme of an additional item on "The Architectural Survey of the Palace Buildings, Mandalay". This item was omitted in 1914 at the instance of Mr. C. Duroiselle, then officiating for me. The revision of the letter-press by him is still in progress, and it is expedient that this item should be restored to the programme lest it should be lost sight of after the lapse of four years. The omission of the item will be justifiable only when the work has been published.

3. The following is a programme of Archæological work proposed for the year 1918-19 by the Honorary Archæological Officer for Arakan:—

Archæological programme proposed by the Honorary Archæological Officer for Arakan for the year 1918-19.

(i) To visit Myohaung for the examination of the condition of the following structures:—

Wunti Thein; Sandikkan Mosque; Kothaung Pagoda; Sandarama Taik; Mahati Pagoda and the Kyaukmyo Image;

(ii) To visit Kudaung Cave Temples in the Rathedaung Township and to make a general survey of the locality;

(iii) To visit Kyauktaw to enquire into the finding of certain relics at a village about 4 miles to the north of that town;

(iv) To visit Mahāmuni for the purpose of interviewing certain people prior to their appointment as Trustees of the Temple.

SECTION II.

Tours and Inspection of Buildings and Sites.

4. The following statement shows the time spent on each tour and the places visited by the Superintendent, Assistant Superintendent, and the Honorary Archæological Officer for Arakan:—

Date.	Object of journey.	Number of days.
1917.	<i>Superintendent, Archæological Survey.</i>	
June 21st to July 1st ...	To attend the Meeting of the Committee of the Arts and Industries Exhibition held at Rangoon.	11
July 13th to 19th ...	To attend the Lieutenant-Governor's Durbar held at Rangoon ...	7
September 14th to 19th...	To show round Lady Willingdon at Rangoon ...	6
September 20th to 26th ...	To inspect the archæological buildings at Pagan ...	10
November 26th to December 3rd.	To attend a meeting for the reorganization of the Indian and Provincial Services of the Education Department.	8
December 21st, 1917, to January 21st, 1918.	On a tour of inspection in the company of the Director-General of Archæology in India, who arrived at Rangoon from Calcutta on the 24th December 1917.	31
	Carried over ...	73

Date.	Object of journey.	Number of days.
1918.	Brought forward ...	73
February 12th to 16th ...	To inspect archæological sites at Maingtin in the Northern Shan States.	5
February 20th to 26th ...	To inspect the Shwehmawdaw Pagoda, Pegu, and to discuss with the Executive Engineer, Pegu Division, and the Trustees of the Shwehmawdaw Pagoda and other elders of Pegu regarding the rebuilding of that pagoda.	7
February 28th ...	To interview the <i>Thathanabaing</i> at Tagundaing regarding the presentation of the seals and <i>sanads</i> to the eight recipients of the title of Aggamahāpandita on the 23rd March 1918.	1
	Total ...	86
1918.	<i>Assistant Superintendent for Epigraphy.</i>	
January 11th to 26th ...	On a tour of inspection in the company of the Director-General of Archæology in India to Pagan, and to prepare estampages and plates of the Myazedi inscriptions, study the stylization of the multi-headed <i>naga</i> in the Pagan architecture, and to inspect the frescoes of several temples at Pagan.	16
February 9th to 17th ...	To inspect archæological buildings at Ebya, Myinzaing and the old site of Metkaya, at Amarapura, Ava and Sagaing.	9
	Total ...	25
1917.	<i>Honorary Archæological Officer for Arakan.</i>	
September 28th to 30th...	To visit archæological buildings at Myohaung ...	3
October 1st to 7th ...	To visit archæological buildings at Mahāmuni, Kyauktaw, and to enquire into the finding of Buddha relics at Kyaukkyet village, Myohaung Township.	7
1918.		
February 22nd to 24th ...	To visit Rathedaung Pagoda at Rathedaung ...	3
	Total ...	13

For 30 days in September, October and November 1917, I was on tour in connection with my duty as Examiner in Chinese, and from the 1st April to the 20th June 1917, I took up my summer residence at Maymyo, where I was engaged in writing the Provincial Annual Report, and my contribution to Part I of the Report of the Director-General of Archæology. Mr. C. Duroiselle, Assistant Archæological Superintendent for Epigraphy, was on deputation to Bengal as Superintendent, Archæological Survey, Eastern Circle, for four months from June to October 1917.

SECTION III.

Recommendations made during the year for Conservation or Excavation.

5. At page 38 of his *History of Burma*, Phayre says: "The mother of Kyanzittha was said to have been a daughter of the King of Vaisali (Vesāli) in Tirhut (in India)". At page 45, he proceeds to state: "The astrologers declared that a change of site was necessary. The King (of Arakan), Mahā Taing Chandra, therefore, left his palace, the whole of the people following, and settled at a place where a new capital, called Wethāli (Vesāli), after the City of Vaisali in Tirhut, was built. At that city, nine kings reigned in succession bearing the name or surname of Chandra. Their reigns lasted for one hundred and sixty-nine years (*i.e.*, from 788 to 957 A.D.)". Vesāli is about 12 miles to the north-west of Myohaung in the Akyab District, and may be identified with the Vesāli of Anawrata's time (1044—1077 A.D.), whose reputed son and successor was Kyanzittha (1084—1112 A.D.). In January 1919 it is proposed that Mr. C. Duroiselle should excavate at Vesāli, and fruitful results are expected. It is also expected that the controversy regarding its identification will be laid at rest.

6. Mr. Duroiselle has proposed the conservation of the Nandawya Pagoda, which is situated at Metkaya village, Singaing Township, Kyaukse District. It marks the centre of the old city of Metkaya, and is a small cylindrical pagoda built by Yazathingyan, one of the three Shan brothers, who established himself at Metkaya, on the subversion of the Pagan monarchy in 1287 A.D.

7. The Museum at Pagan, which was built in 1904 with accommodation for immediate requirements, is now found to be too small to accommodate all the exhibits and the inscription stones which have since been added, and the time for extending it has now arrived. Sir John Marshall, Kt., C.I.E., Director-General of Archæology in India, who inspected it in January 1918, suggested that the extension should be made not to the south but to the east in the form of a horse-shoe, and that the inscriptions erected in the verandah at the south-eastern corner of the existing building should be transferred to the new verandah of the proposed extension.

8. Sir John Marshall also suggested to move the Local Government to depute an officer of the Survey of India to survey Pagan and prepare a map of it on a large scale, showing the notable monuments and the existing and proposed roads leading to them. The Local Government was addressed on the subject, and it has ordered that arrangements for and the probable cost of the survey may be discussed with the Commissioner of Settlements and Land Records and that an estimate of the cost may be forwarded for administrative sanction.

9. The ruins of Pagan cover a tract of country nearly 100 square miles in area, and comprise the following places and village-tracts in the Myingyan District:—

- | | |
|-------------------|-------------------|
| (1) Nyaung-u, | (7) Twinywa, |
| (2) Wetkyi-in, | (8) Pwazaw, |
| (3) Taungbi-lèya, | (9) Minnanthu, |
| (4) Pagan Myoma, | (10) Taungba, and |
| (5) Myinpagan, | (11) Thayetkôn. |
| (6) Thiipyitsaya, | |

It has been suggested to the Commissioner of Settlements and Land Records that an estimate of the cost of the survey should be prepared, and that the proposed map should show the above-mentioned village-tracts as well as sixty-nine monuments, a list of which has been supplied to him. A map showing parts of the Pakōkku and Myingyan Districts, in which village-tracts and some of the principal monuments of Pagan are shown, was prepared and published by the Survey of India Department in 1907-08. It has been also suggested that this map may be taken as a basis in the preparation of the new map proposed above.

10. Visitors to Pagan, a place of great archæological and historical interest in Burma, often complain of the difficulty they experience in arriving at their destination as the Express Steamers of the Irrawaddy Flotilla Company, Limited, do not call there but stop at Nyaung-u, a place 4 or 5 miles further up the river Irrawaddy. The downward steamers generally arrive at Nyaung-u, when the water is low in the cold weather, and anchor at a place about a mile further up, between 4 or 5 a.m. or earlier, and passengers intending to visit Pagan have to get down there greatly to their inconvenience and discomfort. The Manager of the above Company was addressed on the subject, and it was suggested that arrangements for the Company's Express Steamers might be made, if possible, to land at Pagan passengers who desire to visit the pagodas there, and to stop there a few hours in order to afford to the passengers an opportunity of seeing the notable pagodas ashore and of travelling by the same steamers, which brought them to Pagan. Owing to the consumption of extra fuel, the absence at Pagan of a safe anchorage for Express Steamers, and the limited number of tourists now travelling by these vessels, the Manager considers that the question of providing increased facilities of communication should be postponed till normal times return.

Conservation of Nandawya Pagoda,
Kyaukse District.

Extension of the Pagan Museum.

Proposal for the preparation of a
map of Pagan on a large scale.

Extent of ruins at Pagan.

Proposal for the provision of
better communications between
Pagan and Nyaung-u.

11. In paragraph 17 at page 8 of my last Annual Report, Mr. C. Duroiselle, Assistant Archæological Superintendent for Epigraphy, proposed to undertake excavations at the mounds marking the sites of old ruins at Kugyigδn, Mandalay.

He reports that "the proposal was not carried out owing to the possibility, at that time, of perhaps giving occasion to re-awaken the echoes of the agitation against the protection of pagodas by Government which had disturbed Buddhist circles in Lower Burma and which had made an impression in Upper Burma".

12. In paragraph 18 at page 8 of my last Annual Report, Mr. C. Duroiselle proposed to arrange for the preparation of casts of plaster carvings at Pagan. He now writes on the subject as follows:—

"My intention of taking casts of the plaster carvings at Min-nan-thu was not carried out on financial grounds. The best material for taking such casts, as recommended by Mr. Morris, the Provincial Art Officer, plaster of Paris, has become scarce and dear; the amount required for casting the rather numerous carvings would be somewhat considerable, and there would have to be paid the specialist to cast them. At a time of stringency, it was thought better to delay these castings which, all considered, are not a work of the first urgency."

13. Inspection notes on the archæological buildings were received from the following Officers:—

Inspection of archæological buildings by Public Works Department Officers.

Mr. J. D. Stuart, Superintending Engineer, Chindwin Circle, on the monuments at Pagan; Mr. S. Dawson, Executive Engineer, Shwebo Division, on the monuments in the Shwebo Division; and Mr. G. A. Grossett, Executive Engineer, Mandalay Division, on the monuments in his Division.

Sir Otway Cuffe, Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett met Sir John Marshall, Kt., C.I.E., Director-General of Archæology in India, at Mandalay, and discussed various measures for the conservation of the ancient monuments at Mandalay and the extension of the Palace Museum.

14. During the year under report, I visited Pagan twice and inspected the archæological buildings of which inspection notes were recorded and printed. Mr. C. Duroiselle inspected the archæological buildings in the Kyaukse District, Amarapura, Ava, Sagaing, and Pagan, and inspection notes were likewise recorded and printed.

SECTION IV.

Progress made in the preparation of the Provincial List of Ancient Remains.

15. The Honorary Archæological Officer for Arakan has proposed that excavations within the following area around the Mahāmuni Temple in the Kyauktaw Township should be restricted under the provisions of sections 20 and 23 of the Ancient Monuments Preservation Act, 1904:—

Serial No.	District.	Township.	Town, village-tract or circle.	Description or boundaries of the local areas.
(1)	(2)	(3)	(4)	(5)
1	Akyab ...	Kyauktaw and Myohaung.	Mahāmuni and Myohaung.	<i>North.</i>—A straight line drawn towards the east from Oktein village on the Kaladan river to Sinδk village on the Rachaung. <i>East.</i>—From Sinδk village along the Rachaung range to Teinnyo. <i>South.</i>—From Teinnyo in a straight line to Kwasδn and then west to Allazar on the Kaladan river. <i>West.</i>—From Allazar along the left bank of the Kaladan to Oktein.

SECTION V.

Accounts of detailed Surveys and Excavations.

16. As explained in *item (iii)* under "Archæological Programme," paragraph 1, the architectural survey of Pagan is being proceeded with. Twenty-six more drawings were prepared during the year.
- Architectural survey of Pagan.
17. In the year under report, no excavation at Hmawza or elsewhere was undertaken.
- No excavation undertaken in 1917-18.

SECTION VI.

Accounts of Conservation Works proposed, carried out or in progress, and of the expenditure incurred on them.

18. The following is the sanctioned programme of archæological works for 1917-18:—
- Sanctioned programme of Archæological Works for 1917-18.

	Rs.
(1) Wages of care-taker to the old Portuguese Church, Syriam ...	144
(2) Wages of durwans looking after the Palace, Mandalay ...	3,000
(3) Annual repairs to Palace Buildings, Mandalay ...	1,500
(4) Annual repairs to <i>pyatthats</i> on Fort Walls, Mandalay ...	1,500
(5) Annual repairs to Salin Monastery, Mandalay ...	100
(6) Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay ...	100
(7) Annual repairs to Queen's Monastery, Mandalay ...	100
(8) Annual repairs to Sangyaung Monastery, Amarapura ...	100
(9) Turfing the ground around the Palace, Mandalay ...	197
(10) Clearing jungle around the pagodas at Tagaung, Ruby Mines District ...	240
(11) Annual repairs to Alaungpaya's Tomb, Shwebo ...	50
(12) Annual repairs to shed over Inscription stone in Court-house compound, Shwebo ...	10
(13) Wages of durwans to look after the Pagodas and Museum, Pagan ...	1,620
(14) Maintenance of Pagodas at Pagan ...	1,693
(15) Annual repairs to archæological buildings, Hmawza ...	300
(16) Annual repairs to the Pāli stone-shed to the west of Pegu Town ...	25
(17) Annual repairs to the Pillars of Victory, Pegu ...	5
(18) Constructing an American wire fence around the remains of the East India Company's Factory and erecting a memorial tablet setting forth the history of the factory on Hainggyi Island, Bassein District ...	503
(19) Special repairs to Pagodas in the Kyaukse District ...	125
(20) Fixing on a masonry platform and piecing together the fragments of an inscription within the old Portuguese Church, Syriam ...	38
Total ...	11,360

Owing to financial stringency, no grant-in-aid was received from the Imperial revenues, and the total expenditure of Rs. 11,360 was borne by the Provincial funds alone.

19. The following are works to be begun and carried out in 1918-19:—
- Programme of Works proposed for 1918-19.

	Rs.
(1) Wages of care-taker to the old Portuguese Church, Syriam ...	144
(2) Annual repairs to Palace Buildings, Mandalay ...	1,500
(3) Wages of durwans, etc., for looking after the Palace, Mandalay ...	3,000
(4) Annual repairs to <i>pyatthats</i> on Fort Walls, Mandalay ...	1,500
(5) Annual repairs to Sangyaung Monastery, Mandalay ...	100
(6) Annual repairs to Queen's Monastery, Mandalay ...	100
(7) Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay ...	176
(8) Annual repairs to Salin Monastery, Mandalay ...	100
(9) Annual repairs to Thudama <i>Kyaung</i> , Mandalay ...	100
(10) Clearing jungle around pagodas at Tagaung, Ruby Mines District ...	240
(11) Annual repairs to <i>Tasaung</i> and Bell at Mingun ...	100
(12) Annual repairs to Pōndawpaya at Mingun ...	40
(13) Annual repairs to Tupayōn Pagoda, Sagaing ...	250
(14) Wages of durwans for looking after Pagodas and Museum, Pagan ...	1,620
(15) Maintenance of Pagodas at Pagan ...	1,700
(16) Annual repairs to archæological buildings at Hmawza in the Prome District ...	300
(17) Annual repairs to Pillars of Victory at Pegu ...	5
(18) Annual repairs to Pāli stone shed at Pegu ...	25
(19) Special repairs to the Palace buildings, Mandalay ...	3,000
Total ...	14,000

Towards this estimated expenditure, a sum of Rs. 8,000 has been provided for in the Public Works Department budget, and it has been suggested to the Local Government that an application should be made to the Director-General of Archæology in India for an Imperial grant-in-aid of Rs. 6,000.

20. In Statement B in paragraph 24 at page 11 of my last Annual Report, a comparative statement is given showing the amount of the Imperial subsidy and Provincial allotment for archæological works in Burma from 1906 to 1916. For 1916-17 the allotment out of Imperial revenues and Provincial funds was Rs. 2,500 and Rs. 22,039 respectively. For the year under report, no grant-in-aid was received from the Imperial revenues, and the Provincial allotment was reduced to Rs. 11,360. A violent fluctuation of this nature must be detrimental to the conservation of Burmese monuments, and it is for consideration as to whether, in the absence of an Imperial subsidy, the entire burden should not be borne by the Provincial revenues alone.

21. As in previous years, the *Thathanabaing* or Buddhist Archbishop and U Kanti, the *Yathegyi* or Hermit of the Mandalay Hill, continued to show their zeal for repairing ancient monuments, and the Trustees of the Shwehmawdaw Pagoda, Pegu, have undertaken to repair at their own expense and under the expert advice of the Executive Engineer, Pegu Division, the Shwehmawdaw Pagoda, whose upper portion fell down during the earthquake in July 1917, at an estimated cost of four or five lakhs. The time taken to complete the repair of this monument will be about three years.

22. The remains of the East India Company's factory erected in 1753 at the south-east corner of Hainggyi Island in the Bassein District have now been conserved. They have been enclosed with American wire fence on reinforced concrete posts with a five-foot iron gate. It was intended to provide a mural brass tablet with an inscription setting forth a short history of the factory and the names of the Englishmen who were assassinated in 1759, but its cost was so prohibitive under war conditions that its erection had to be abandoned for the present. A fresh estimate will be prepared when times are normal, and the Executive Engineer, Bassein Division, reports that the estimate has been closed. The inscription to be engraved on the tablet is given in paragraph 31 at page 11 of my Annual Report for the year ending 31st March 1915.

23. For the maintenance of archæological buildings, which have been repaired, a certain sum is allotted each year for executing annual repairs to them. The major portion of the expenditure is allotted to Mandalay and Pagan. At the former centre, the buildings are earth-oiled, sunken pillars are jacked up, and the jungle around them is cleared, while, at the latter, the main task is to uproot trees found growing on the ancient temples and to refill the crevices with brick in lime mortar.

SECTION VII.

Notice of the Subordinates and their work and of changes in personnel.

24. The industry and scholarship of Mr. Duroiselle, Assistant Superintendent for Epigraphy, was recognized by the Government of India, by his appointment to officiate as the Superintendent, Archæological Survey, Eastern Circle, in the place of Dr. D. B. Spooner, who had been appointed to act for Sir John Marshall. He was on deputation from the 12th June to the 28th October 1917, and his appointment remained unfilled in Burma.

25. Mr. Duroiselle reports that "Maung Hla, B.A., Archæological Scholar, has very earnestly prosecuted his studies in Pāli, Sanskrit, history and epigraphy, and takes the greatest interest in his work; and his services have now become decidedly useful and helpful."

26. Maung Mya, Architectural Surveyor, continued to perform his duties satisfactorily. Maung Pe, First Burmese Writer, took six months' leave from November 1917 to April 1918, and Maung San Win was appointed to fill the vacancy temporarily. I associate myself with Mr. Duroiselle in his remark that "the staff have continued to give entire satisfaction by their earnestness and real interest they took in their work."

27. As proposed in paragraph 10 of my Report for the year ending 31st March 1917, Maung San Shwe Bu was appointed to be Honorary Archæological Officer for Arakan (*vide* General Department Notification No. 231, dated the 24th July 1917). He is a distinct acquisition to the Archæological Department. In the course of the year, he was assiduous in compiling interesting historical and inspection notes, and his researches will be useful in solving many historical problems relating to Arakan and Burma Proper. His report is in Appendix H, at pages 42—44 of this publication.

28. For the third time, His Most Gracious Majesty the King-Emperor has been pleased to confer an Imperial decoration on me. On the 26th June 1903, I received the Kaisar-i-Hind gold medal of the first class for public service in India; at the Delhi Darbar held on the 12th December 1911, I was created a Companion of the Imperial Service Order and was invested with its insignia by His Imperial Majesty in person; and, on the 4th June 1917, was promoted to be a Companion of the Most Eminent Order of the Indian Empire. To have one's services repeatedly recognized by the Crown is, indeed, a matter of personal gratification and a stimulus for further exertions. Such a recognition is certainly a tribute rendered by the State to the science of archæology.

SECOND PART.

SECTION I.

Full accounts of works of restoration and preservation of important buildings and sites, of excavations and fresh discoveries.

29. In paragraph 36 of my Report for the year ending 31st March 1917, it was stated that the Local Government had been addressed on the subject of discontinuing the practice of signing completion certificates for annual repairs by Archæological Officers. The Accountant-General, Burma, has objected to the suggestion on the ground that—

"It would not be correct for the Public Works Department, who are responsible for carrying out the work, to give the departmental certificate of its having been done efficiently. Such a certificate is already given by the Sub-divisional Officer in the completion report. The object of the certificate is to give a final acquittance for the work done, and there should be no intention of going back upon it, if, after inspection, it is found unsatisfactory. If the Archæological Department are not in a position to give the certificate there would appear to be no objection to the certificate being given by a local officer in whose general charge the monuments may be, *e.g.*, the Deputy Commissioner. Inspection would be carried out through the District Officers, and the object of the rule would be attained". In General Department letter No. 383—2A.-27, dated the 11th July 1917, the Local Government passed the following orders:—

"The Lieutenant-Governor, therefore, directs that, in future, completion certificates in the case of ordinary annual repairs to ancient monuments may be signed either by you or by a local civil officer not below the rank of Sub-divisional Officer, as may be most convenient in each case; while completion certificates in the case of special repairs will continue to be signed by you as at present. As regards the signature required in the case of ordinary repairs, you may make arrangements in communication with the Deputy Commissioners respectively concerned. A copy of this letter has been forwarded to each

Commissioner of a Division for communication to his Deputy Commissioners." In accordance with the orders, the Deputy Commissioners of Hanthawaddy, Pegu, Prome, Myingyan, Sagaing, Shwebo and Mandalay have been requested to be so good as to instruct the Subdivisional Officer concerned to sign the completion certificates in the case of ordinary annual repairs to ancient monuments situated in their districts, and the Executive Engineers of the Syriam, Pegu, Tharrawaddy, Pakòkku, Shwebo and Mandalay Divisions have been asked to send to the District Officer concerned completion certificates relating to ordinary annual repairs to ancient monuments, while completion certificates regarding special repairs are continued to be forwarded to me as at present. Before signing the completion certificates, the Subdivisional Officers are expected to inspect the monuments in order to ascertain that the annual repairs have been carried out satisfactorily. The enlisting of the sympathy and co-operation of local officers in the work of conservation is expected to be conducive to efficiency and economy.

30. The repairs to the Palace buildings, Mandalay, are described in paragraph 35 at page 14 of my report for last year. The following items of expenditure are set forth in Appendix C at page 46 :—

Condition of the Palace buildings,
Mandalay.

	Rs.
(i) Annual repairs to Palace buildings	3,381
(ii) General repairs to <i>pyatthats</i> on Fort Walls	2,495
(iii) General repairs to Palace	2,955
(iv) Scraping off the old lime plaster and laying new lime plaster on portions of Gate Walls of Fort Dufferin	1,014
(v) Special repairs to Palace	9,813
(vi) Additional repairs to Palace	5,041
Total	24,699

When the Viceroy visited Mandalay in December 1916, His Excellency thought that the Palace buildings were not being kept up as well as they might be. Sir John Marshall, Director-General of Archæology, considered that the condition of the Palace might be improved if it was regularly used by Government officials for *darbars* or other ceremonial functions, and if the grounds immediately around it could be beautified. His Excellency also enquired whether something could not be done to stimulate the interest of the Burmese Buddhists in their ancient structures as he was impressed by the dilapidated appearance of many of them. Now-a-days they seem to receive relatively little attention from the people themselves though there is no parsimony shown in the erection of new buildings. The difficulty of the problem is enhanced by the fact that the Palace was moved bodily by King Mindôn from Amarapura to Mandalay in 1857—59, and that the materials were even then nearly half a century old. The buildings were comparatively fresh when the British occupied Mandalay in 1885. Thirty-three years have passed away since that event, and time has wrought havoc on the woodwork and the foundations of the teak pillars. To maintain it in a satisfactory condition is a mere question of finance. The rotten and unsound portions will have to be cut off, substituting, in their place, sound woodwork. Above all, without the traditional red lacquer paint and the brilliant gilding, the buildings will always look gloomy and tawdry. The price of lacquer paint has gone up, and we are forbidden to resort to gilding, which is purely ornamental and extremely expensive. As regards the Palace being used for *darbars* or other ceremonial functions, it is so used now by the Viceroy, the Lieutenant-Governor and the Commissioner of the Mandalay Division; but the occasions of these functions are rare and far between. It will not be feasible or convenient for other Government officials residing in other parts of the Province to make a similar use of the Palace. Since 1903, the gardens attached to the Palace have been under the control of the Mandalay Cantonment Committee, which get an annual Imperial subsidy of Rs. 5,000 from the Government of India. It was proposed to transfer that control from the Committee to the Executive Engineer, Mandalay Division, so as to secure an undivided authority over the Palace and its grounds, but the Local Government vetoed the proposal as it was doubtful whether the Imperial grant-in-aid would be continued to the Public Works Department and as the proposal did not commend itself to the Military authorities.

31. The dilapidated appearance of religious structures has always struck visitors to Burma. Under the late *régime*, it was treason on the part of a commoner to repair a pagoda built by a royalty. The Royal Founder did not relish the *karma* of a commoner being linked on to his own; nor did he appreciate the audacity of a commoner, who might eventually aspire to the throne. In the case of a shrine built by a commoner, the consent of the founder or his representatives is necessary to repair it. Sometimes, the consent is withheld, and, at other times, it is difficult to trace the whereabouts of the founder or his representatives. Therefore, in the present state of Buddhist opinion, the simplest and the best solution of the question is to put up new religious structures, to which other people could not say "aye or nay."

32. On the 4th April 1917, a meeting was held between Sir Otway Cuffe, Bart., Superintending Engineer, Mandalay Circle, Mr. G. A. Grossett, Executive Engineer, Mandalay Division, and myself to formulate a scheme for the improvement of the Palace and its grounds, and we came to the conclusion that the irreducible minimum required was Rs. 9,000, if free convict labour was sanctioned, the amount being additional to the sum of Rs. 5,000 hitherto granted to the Cantonment Committee as an Imperial subsidy.

SECTION II.

The epigraphical, numismatic, exploratory and other work of the Department, and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected. (A brief reference only is made to subjects on which special reports have been contributed to the general Archæological Report.)

33. The question of publishing a separate local publication to be called the *Epigraphia Birmanica* was first mooted in item (vi) at page 2 of my Annual Report for the year ending 31st March 1915, and the matter was further discussed in paragraph 57, at page 23 of my Annual Report for the following year, where a hope was expressed that the projected publication would be the organ of the School of Orientalia to be attached to the Burma University, whose establishment was expected early in 1918. Owing to financial stringency due to the European war, the establishment of the University has been postponed *sine die*, but the efforts in connection with the new journal of research have been steadily continued, and it is hoped that the first number containing the Pali, Pyu, Talaing and Burmese versions of the Myazedi inscriptions of 1112 A.D. will be published before the expiry of the current official year.

The Local Government was pleased to sanction the following proposals:

- (i) for the publication of the Talaing inscriptions deciphered and translated by Mr. Blagden in the *Epigraphia Birmanica* instead of in the *Epigraphia Indica*;
- (ii) for the payment to Mr. Blagden of an advance of £100; and
- (iii) for the extension of the time-limit, within which Mr. Blagden should complete the work, to a further period of three years up to September 1920.

34. In paragraph 60 of my Report for the year ending 31st March 1917, a thesis is put forward that, instead of the Burmans receiving their letters and religion from the Talaings in the 11th century A.D., both the Burmans and Talaings received them from the Pyu. In corroboration of this statement, the following evidence may be cited:—

At pages 101 and 102 of the *Epigraphia Indica*, Volume V, Maung Tun Nyein, I.S.O., Honorary Archæological Officer, now Government Translator, Burma, gives the text and translation of the inscriptions on two gold plates found at Maunggun village near Hmawza in the Prome District. The inscriptions consist of the well-known Buddhist formula "Ye dhammā hetupabhavā, etc." No

date is given in the inscriptions, but on palæographical grounds, the learned scholar is inclined to assign them to the "first century A.D., when the kingdom of Prome (Srikhetara) was in the zenith of its power." For want of definite proof, in later researches, this statement has not yet been confirmed, but there can be no doubt that the epigraphs constitute the earliest records among those yet discovered in Burma. The language is Pāli, and the alphabet used closely resembles the Kadamba script, which was in vogue in South India in the 5th—6th centuries A.D. Almost contemporary with them are the fragments of an inscription in Pāli, which were found at the Bawbawgyi Pagoda, Hmawza, and referred to in paragraph 35 at page 10 of my Annual Report for the year ending 31st March 1912. The alphabet used in this inscription is almost the same as that used in the above, and, according to M. L. Finot and Mr. C. O. Blagden, belongs to the 5th—6th century A.D. To the same age may also be ascribed the fragmentary inscriptions on gold and silver scrolls found at the same pagoda. These scrolls were found in a crumpled state and mixed with bone ash, mortar and gravel, among which there were also found five antique symbolic coins, in an earthenware vase of almost classic pattern*. Owing to their crumpled condition, the texts of the inscriptions on them cannot be made out, but from the few detached letters, which still remain intact on the small pieces of scrolls, it is clear that the alphabet used is almost the same as that used in the above inscriptions.

35. Next in point of time, and which may be considered as almost a direct lineal descendant of the above, so far as the alphabet used is concerned, are the Pyu inscriptions, the most important among which being the Fourth Text or Pyu version of the Myazedi inscriptions. It is dated 1628 Anno Buddhæ, which is equivalent to 1112 A.D. The other Pyu inscriptions are not dated, at least the years mentioned in them have not been fixed with any degree of certainty; but the Urn inscriptions, which were found at Hmawza and which have been deciphered by Mr. C. O. Blagden,† may be taken as forming a connecting link between the Pāli inscriptions of Prome and the Myazedi-Pyu inscription of Pagan. In fact, Mr. Blagden read the years on the Urn inscriptions as follows: (1) 35=673 A.D.; (2) 50=688 A.D.; (3) 57=695 A.D. and 80=718 A.D., taking the Burmese era of 638 A.D. as the era used. The era has not been definitely ascertained. However, from the type of the letters in them, which are much clearer and bolder in form, it cannot be far wrong if the Urn inscriptions are assigned to a date earlier than the Myazedi inscription. These facts clearly show that there was in use in Prome, long before the Burmese character was in vogue, a character closely resembling the Kadamba script of South India, which is probably the progenitor of the Burmese alphabet. Judging by the palæographical evidence available, it would appear that the Hinayāna form of Buddhism was introduced into Prome from Southern India, with Pāli as its vehicle, and with the Kadamba script as its alphabet, between the 5th and 6th centuries of the Christian era, and that this script was adopted and developed by the Pyu at Prome in the intervening centuries, till, like the fully panoplied Minerva issuing from the head of Jove, it suddenly appeared at Pagan in the Fourth Face of the Myazedi inscriptions of the 12th century.

36. In paragraph 39 at page 18 of my Annual Report for the previous year, mention was made of the first instalment of Mr. Blagden's work on the old Talaing inscriptions of Pagan being sent to the Editor of the *Epigraphia Indica* for publication. These manuscripts were transferred to me to be embodied in the *Epigraphia Birmanica*, and they are now in proof. It is also satisfactory to record that he has sent me his manuscripts on the following inscriptions, which have been forwarded to the Government Press, Rangoon, to be set up in type:—

No. V.—An inscription in the Phayre Museum, Rangoon. It was erected by King Kyanzittha, and is dated 1098 A.D.

No. VI.—An inscription found at the Shwesandaw Pagoda, Prome. It was erected by King Kyanzittha, and is dated 1093 A.D. This appears to be the

* Vide paragraph 40, page 12 of my Annual Report for the year ending 31st March 1911.

† "The Pyu inscriptions," pages 127 to 132 of the *Epigraphia Indica*, Volume XII.

earliest lithic record yet found in Burma, as it antedates the Myazedi Inscriptions by 19 years. In this epigraph, Pagan is mentioned by its native name (Pokām) as well as by its Pāli appellation (Arimaddanapūr). The former designation may be compared with the Chinese name (P'u-Kan).

No. VII.—Another inscription found at the Shwesandaw Pagoda, Prome, which appears to be a replica of No. VI. It is in a very bad state of preservation and is scarcely legible. It is remarkable that, in an epigraph inscribed in the Talaing language, which is extremely partial towards Pāli, the following Sanskrit words or derivatives should occur: Dharmma (Law), Ratna trey (the Precious Gems), Nirbbān (Nirvāna), Dharmma-rājā (King of the Law). It would appear that, after the conquest of Thatōn by Anawrata in 1057 A.D., Sanskrit words and derivatives were bodily introduced into the Talaing language, through political influence. This is an instance of cultural influences following in the train of a territorial conquest.

No. VIII.—A third inscription found at the Shwesandaw Pagoda, Prome, which was apparently set up by King Kyanzittha. It mentions the restoration of the Temple at Bodh Gayā by the Burmese King, and his friendly intercourse with a certain Choḷi or Choḷa Prince, who had evidently established himself at Kaḍāram or Pegu. The identity of this Prince is under investigation.

37. In paragraph 44 at page 15 of my Report for the year ending 31st March 1916, the evidence of the Buddhist terms in *Kyāk* in Talaing versus *Pha-yā*: in Burmese signifying Buddha, etc. Talaing is discussed. One of these is *Kyāk* signifying the Buddha, his image, or a pagoda. In a foot-note on *Kyāk Talañ** appended to his translation of Epigraph No. V—an inscription in the Phayre Museum, Rangoon, which was set up by King Kyanzittha in 1098 A.D., Mr. Blagden writes: "It was apparently a *cāitya* (*stūpa*) called by that name. The word *Kyāk* is applied to Buddha, Images of Buddha, Buddhist religious edifices particularly of this description, eminent personages and objects of veneration in general. It is even used respectfully in the sense of 'Sir' in conversation." The Burmese counterpart, *Pha-yā*: is exactly used in the various significations noted above. If Buddhism and letters at Pagan were derived from the Talaings of Thatōn in the 11th century A.D., as alleged by certain writers on Burma, native as well as European, the Burmans must surely have adopted the Talaing term, *Kyāk*, in preference to the Chinese derivative, *Pha-yā*.

38. In the last paragraph, at page 33 of my Report for the year ending 31st March 1917, it is stated: "The Chinese records show that, in 1106 A.D., Kyanzittha sent tribute to China". This statement is corroborated by Gerini as follows:—

"1106. On the occasion of the reception of envoys from P'u-kan (Bukām or Pagān, capital of Burma), the President of the Board of Rites submits to the Emperor that "Chulien is a vassal of San-fo-Ch'i"—Ma-Tuan-lin, op. cit., page 586".†

39. Maung San Shwe Bu forwarded to me two extracts marked A and B, which are reproduced *in extenso* below, and which Arakanese manuscripts shed light on history of Pagan. shed a considerable amount of light on some of the problems of the history of Pagan. The first extract decides, once for all, that the Vesālī mentioned in Burmese history relating to the reign of Anawrata, is not the Vesālī of India, but that of Arakan. Ming Kala, King of Vesālī, presented his daughter, Hti Hlaing Hpru, to Anawrata, and thus placated the Burmese invader. The second extract relates the invasion of Arakan by four Kings of Pagan, who reigned consecutively, namely, Anawrata (1044—1077 A.D.), Sawlu (1077—1084 A.D.), Kyanzittha (1084—1112 A.D.), and Alaungsithu (1112—1187 A.D.). Their object was to remove the Mahāmuni Image, which was the Palladium of the Arakanese; and it was not achieved till 1784 A.D., during the reign of Bodawpaya (1781—1819 A.D.), the sixth King of the Alompra dynasty. In 1885, *i.e.* to say, exactly 101 years after that event, the Burmese dynasty was overthrown by the British, and the Image and the country passed into the possession of the British Government.

* *Kyāk Talañ* appears to be the Kyaik-than-lan Pagoda of Moulmein. The two names are almost identical in sound.

† "Researches on Ptolemy's Geography of Eastern Asia", page 625.

It is interesting to note that the Burmese historical manuscripts mention the invasion of Arakan by Kyanzittha and Alaungsithu, and ignore the invasion by Anawrata and Sawlu, probably because the latter two Kings did not meet with success. In this instance, the evidence afforded by the Arakanese manuscripts, although it is not corroborated by the Burmese Annals, may be accepted as true and convincing. The Arakanese scribes would not record and perpetuate the shame and humiliation of their own country, if the event did not really take place.

A

Extract from the abridged edition of Do We's history.

ထိုင်းရဲစောလတ်တော်။ အစွယ်ခေါ်ခေါ်ခင်းစော ပေါ်ထွန်းထွန်းထွန်း။ ယင်းသို့ထိုက်ပေါ်သည်နှင့်။ ယထာရတတ်
သတ္တမဉ္စူ။ ဖိရင်သောပထဝီသားစည်ကို တီးထတ်သောအခါ။ ပေါ်ထွန်းမြို့တုန်တွှင်။ ယင်းသောအခါ။ ပေါ်ထွန်းမင်း
ရုက္ခထေးက။ မေတ္တုစားနာစကျော်။ ယထာရတတ်ကို။ ဤငွေပေး၍။ တွတ်ထိုက်တွင်း။ ရာဇကျော်သည်။ စန္ဒာန်မြို့သို့
ရောက်မှ။ ဤငွေထိုက်ဖြောမြှုပ်ထား၍။ ထိုက်စာတွင်ရှိကြောင်းနှင့်။ မင်းထံသို့အာဇာနည်ပေးမင်းလည်းအပျော်မှုတုန်၍။
မေတ္တုစားနာစကျော်။ ယထာရပြန်လုပ်ထားခဲ့ပြီးမှ။ ပြန်ထေရ။ မင်းရဲစောတွန်တွင်း။
သားမင်းကုထားနန်းတက်၍။ သတ္တမဉ္စူကောဇာ ၃၆၅ ခုရောက်သောအခါ။ ပေါ်ထွန်းမင်းတာသော်။ မင်းကုထားရန်စစ်
မခံ။ သမီးထောင်ထိုက်မြို့ကို ထက်သည်နောက်။ နောင်ရတမင်းစောလည်း။ သင်းကျပ်တော်ထုရားကိုပင်ထေရ။ ထန်း
ထုံးသင့်ခန့်ထန်မိုင်းပြု၍။ ကောင်းကင်ထက်နေထေရ။ ရန်စစ်မရှိ။ မယာမုနိထုရားကိုသာ။ ပူးပြီးတွင်ပြန်ထေရသည်။

B

သွင်းဆက်ကျောက်မိုင်းရခိုင်ရေစဝင်း။

ထာဝရတုန်လည်း။ အမှီ (အရှေ့) ကနောင်ရတမင်းစောသည်။ သူရဲတထိန်းနှင့်ထာ၍။ ထုရားတွင်ထိုက်ပင်မည်ယူ၍ကြံ
၍။ အိမ်ကွက် (ပေး) ၍။ ငါ့ထိုက်ပင်ထိုက်သော်။ ငါ့နောင်ထောင်ဂေါဓမလာမှ။ ငါ့ထိုက်ရမည်ယူပေး၍။ အမှီ (အရှေ့) ထိုက်ထု
ရားပင်မည်ယူ၍။ ပူးချက်မညှိုးထင်းထိုက်ခြေ၍။ ငါးလနေ၍ကြံသော်။ မပင်နိုင်သောကြောင့်။ ကောင်းစွာထန်ဆောင်း
ထုပ်၍ထားခဲ့၍။ အကောင်းထိုက်ထိုက်ပင်ခဲ့၍။ သစ်ပင်ကောင်းများထိုက်ထွန်းပင်ခဲ့၍။ မြေ၌ထည်သောအင်းကို
ဝေါဟင်ခဲ့၍။ ရထိုက်သားထိုက်လည်း နောင်အမှီ (အရှေ့) သို့ စစ်ရောက်အောင်အင်းချ၍။ ယထာရပြုခဲ့၍။ သင်း
ကျပ်တော်ထိုက်ထုထေရ။ ။ ဤထုရား။ ငွေထုရား။ ကြေးထုရားထိုက်ပင်ထေရ။ ။ ယင်းထိပ်တန်ဆောင်းထိုက်။ အ
နောင်ရတမင်းစောတွန်၍။ ထိုက်တွင်ရထိုက်ထိုက်။ မင်းညီနောင်နှစ်ပါးထွန်းထိုက်ပြန်၍။ ။ ဧကဝန်ဆောင်ထိုက်။ ။
ထကြပ်ကျန်စစ်သားထွန်းထိုက်။ ထန်ဆောင်းထိုက်ပြန်ထေရ။ ။ အသောင်းစည်ထုထန်ဆောင်းထိုက်ထိုက်ပြန်ထာ၍။ ။
င်းထိုက်အချစ်ဝင်ပွန်းပြု၍ ထိုက်တာသတည်း။ နောင်မှရထိုက်မင်းလည်း ထပြည်တာသ ထိုက်ထာထိုက်သည်ထု၍။ တန်
ဆောင်းထိုက်ထွန်းထိုက်။ အသောင်းစည်ထုထွန်းထေရ။ ။ စစ်ရထိုက်ထာထိုက်၍။ ရထိုက်သားနှင့် ထိုက်နှစ်သတ်
ကြ၍။ နောင်မှထာယထာရများစွာပြုသောကြောင့်။ ရထိုက်ထိုက်နိုင်ထေရ။ ။ ထိပ်ထောင်ထိုက်ထွန်းထောက်ပြန်ထေရ။ ။
ထန်းဆောင်းထိုက်ခေါင်းဆောင်ပြန်ထေရ။ ။ ဤသို့ချည်းအကြပ်ကြပ်သတ်ကြ၍။ ပျက်တုန်ထိုက်တုန်ချည်းထိုက်ထိုက်၍။

40. The lineage of Kyanzittha, the famous King of Pagan (1084—1112 A.D.),

The lineage of Kyanzittha.

is one of the vexed questions of Burmese history. Both his paternity and maternity have been questioned. Some say that he was not the son of Anawrata (1044—1077 A.D.), while others aver that his mother was an Indian Princess from Vesālī, which Sir Arthur Phayre identifies with Tirhut and Mr. C. Duroiselle with Besār in Central India. The identification of *Vesālī* with the Vesālī near Myohaung in Arakan has been touched upon in paragraph 5 at page 3 of this Report and in the preceding paragraph, but the subject is so interesting that I shall continue the discussion. The birth of Kyanzittha is recorded in section 130 at pages 233—240 of Volume I of the *Hmannan-jāzawin* or the *Chronicles of Burmese Kings*. Anawrata had one queen, who was the mother of Sawlu. He wanted another, and commissioned a Minister called Rāja-taman (or Royal Emissary) to find him a suitable princess. He found Pañca-Kalyāṇī, a daughter of the King of Vesālī in Majjhimadesa or India. This Princess was the daughter of Queen Ruciya-pabhāvatī, who was miraculously born of a huge *bael* fruit. Rāja-taman, on his homeward journey from India, had a *liaison* with the Princess. When he reached Dhañña-vatī or Myohaung, the capital of Arakan, he reported his arrival to the King. Anawrata proceeded in great state to Arakan, received the Princess and returned to Pagan. Rāja-taman was afraid that his offence might be found out, and falsely informed his master that an adopted daughter had been palmed off on him by the King of Vesālī. Anawrata was highly incensed and immediately ordered the deportation of Pañca-Kalyāṇī to a village called Parimmā, where she, in due course, gave birth to a prince, who was the son of Anawrata.

In his introduction to "the Burmese face of the Myazedi inscription at Pagan" Mr. C. Duroiselle writes: "*Kyanzittha*—the checkered and romantic, but intensely human career of Kyanzittha, would be too long to recount here.

Suffice it to say that, with all his defects and shortcomings, he impresses the reader who has carefully gone through his life in the indigenous chronicles, as a high-spirited, strong, energetic and wise captain and ruler, with a heart full of human sympathy and love. He was not of pure Burmese race, but of Indian descent by his mother, who was a princess of Vesālī or modern Besār in Central India; with one or two exceptions, Burmese histories agree on this point; those which do not accept this—no doubt from a motive of national pride—affirm the princess came from Vesālī in Arakan and not from Vesālī in India; but practically the whole mass of written and oral tradition goes against this latter assertion. This is, however, still a moot point, which only further researches will enable us to settle. A doubt subsists as to the legitimacy of his birth; on the whole, however, evidence goes to show that he was not Anawrata's son, but of the minister who was sent to bring the princess from India (or Arakan) to Pagan. Thus, he was not, as a matter of fact, entitled to the succession to the throne of Burma; but he was, after the death of Sawlu, son of Anorata, unanimously chosen by the Burmese generals and high officials as the most worthy and capable of holding firmly the reins of Government in his hands. It is he who completed the famous Shwezigôn Pagoda at Nyaung-ū, which had been begun by Anorata, and who erected the magnificent Ananda Temple in which is seen his likeness in stone executed by a contemporary sculptor, and that of Nagayôn, besides several other smaller ones."

In his introduction to Epigraph No. VI, a Talaing inscription found at the Shwesandaw Pagoda, Prome, which was set up by Kyanzittha in 1093 A.D., Mr. C. O. Blagden says: "In lines 23—25, King Kyanzittha's pedigree, both paternal and maternal, is given. Paternally he claimed to be of the Solar race, thus asserting his legitimate descent from the Burmese royal line, which is the point whereon the legendary stories throw some doubt." The translation of lines 23—25 is as follows: "When my (Gotama Buddha's) religion shall have attained one thousand six hundred and thirty years, he (Rishi Bisnu) shall depart from Brahmaloaka; he shall come into existence (as the scion) of two families: his father shall be of the Solar line, his mother of a . . . family that dwells within . . . of bamboo." In a foot-note Mr. Blagden adds: "It is unfortunate that the passage relating to the King's maternal descent is blurred. From inscription numbered VIIIB-16, it appears that she was of the Vilva line, so named from a certain fruit of that name (*bī*, Bengal quince). The reference to 'bamboo' here is obscure and even the rendering may be doubtful. Can there have been some confusion in the draftsman's mind between *beluva* (the *bī*, fruit) and *venu*, *velu*, (bamboo)? It seems hardly likely; but I can offer no definite explanation of the passage."

Again, in his introduction to Epigraph No. VIII, a third Talaing inscription found at the Shwesandaw Pagoda, Prome, Mr. Blagden states:—

"In B15-21 there is a set of Pāli verses in the reading and interpretation of which Professor Duroiselle has been kind enough to give me his valuable assistance. They amount to a brief panegyric on the king and specially mention his paternal and maternal descent (*cf.* V23-5 and section 46). In explanation of the epithet of the King's mother, referring to her ancestry, Duroiselle sent me the following abstract of the Burmese legend on the subject: 'King Anoratha was not feeling satisfied with only the mother of Sawlu as his Chief Queen, so he sent a minister to Vesālī, the modern Besār in India. Now the King of Vesālī had seven daughters, the eldest became a nun. One day, she planted a *bilva* tree; in due course it bore fruit, one of which was so big as a Pegu jar. A girl was born from it, whom the nun made over to the King; the latter called the child Ruciyapabhāvatī. He gave her in marriage to the Uparājā (whether the latter was his brother or his son is not made clear*). From this union was born a child who was named Pañcakalyāṇī. It was Pañcakalyāṇī whom Anoratha's minister asked for (on his royal Master's behalf). The rest of the story, in a slightly variant version, has been briefly abstracted in section 23. It only

* From the *Hmannan Yāzawin*, it is clear that the Uparājā was the son of the King (သားတော် ဖြစ်၏).

remains to be noted that there are various differences in detail between the two, which, however, are not material to our purpose. Students of folk-lore will be familiar with the theme of the birth of a child from vegetable substance [a few instances of which have been collected in the Notes to Winsledt and Blagden's *Malay Reader* (1917), pages 182-3]. It is a wide-spread legend and is probably of totemistic origin: families took their names from particular plants, held them in reverence, and imagined themselves to be descended from them. It is, no doubt, possible that the legend of this particular miraculous birth was invented, as Duroiselle suggests, by King Kyanzittha himself in order that, in spite of the doubts cast on his paternity, he might still be considered as a man of no common birth. But to me that sounds a less probable explanation. Duroiselle adds that it is clear from his stone portrait in the Ananda Temple that he was not a pure Burman, and there seems, therefore, no reason to doubt that he had an Indian mother, whoever his father may have been."

The two extracts from the chronicles of Arakan, cited in paragraph 39 at page 13 of this Report, conclusively prove that Anawrata invaded Arakan with the avowed purpose of removing the Mahāmuni Image to Pagan, that he repaired the Bu-ywet-ma-hnyo road leading from Minbu to Myohaung, that he failed in his object after exerting himself for five months, that Ming Kala, King of Vesālī in Arakan, presented to him his daughter, Hti Hlaing Hpru, thereby placating the Burmese invader, and that Anawrata returned to Pagan with the Arakanese Princess and a frontal bone of the Buddha. It is clear from these documents that the Vesālī referred to in the controversy is situated in Arakan and not in India, that the so-called Indian Princess Pañca-Kalyāṇī is no other than the prosaic Arakanese Princess Hti Hlaing Pru, that no third party clandestinely intervened between the Arakanese Princess and her husband, Anawrata, and that Kyanzittha was a perfectly legitimate son of Anawrata. There are certain improbabilities attached to Mr. Duroiselle's theory that Kyanzittha's mother was an Indian Princess, who came from Central India. There has to be considered the distance between Pagan and Central India, together with the absence of facilities of communication, social intercourse, and of a common language. One insuperable difficulty would be the caste-system, to which the Princess would be subject. An Indian Princess would not be voluntarily given in marriage to a Burmese King, who would be considered a *Mleccha*, and who had not conquered any territories on Indian soil. That the lineaments of Kyanzittha's statue in the Ananda Temple show an Indian cast of features, is not an irrefutable argument. There is always a strong strain of Indian blood in the Arakanese. At page 45 of Phayre's *History of Burma*, the foundation of Vesālī in Arakan, is mentioned. At that City, nine Kings of the Chandra dynasty ruled from 788 to 957 A.D. As Anawrata came to the throne in 1044 A.D., the Chandra dynasty had then been subverted, and the members of the Royal Family were evidently not in affluent circumstances. Parenthetically, it may be noted that, like the modern German Kaiser, Anawrata had a good Intelligence Department, and that he invaded Thatōn, Yünnan, and Arakan, when the ruling dynasty was weak or had been overthrown, or when the country was convulsed by political disturbances, and that he always desired to fish in troubled waters, in order to expand his dominions, and to levy large indemnities. It was, therefore, not difficult for Anawrata to secure the hand of a Princess from that family, as the price of his protection and abstention from further devastation of the invaded country. It appears that the Chandras held Brahmanical doctrines and that they were connected with the Sena Rājās of Eastern Bengal. In line 3 of the Pāli face of the Myazedi inscriptions, Kyanzittha is fitly described as "Udiccādiccavaṃsajo," i.e., the offspring of the Udicca and Solar families, a description, which fits in very appropriately with Phayre's account of the Chandra Kings of Vesālī in Arakan, who held Brahmanical doctrines and claimed to be of high caste. It would thus appear that, on the paternal side, Kyanzittha belonged to the Adicca (Āditya) or Solar race, and on the maternal side, to the Udicca Family of Brahmans. There is additional corroborative proof in the fact that Prince Rājakumār or Jeyakhettarā, the son of Kyanzittha, who set up the quadrilingual Myazedi inscriptions in 1112 A.D., was

appointed to be Governor of Arakan. His paternal grandmother being a native of Arakan, he would naturally possess hereditary influence in that country. In the absence of an effective military or police organization, Oriental Governments followed the line of least resistance by appointing men of local or hereditary influence to be Governors of distant Provinces. Kyanzittha followed this time-honoured policy in appointing Rājakumār to be Governor of Arakan, where his sway would practically be independent; and where, in maintaining Burmese suzerainty, he could count on the influence and co-operation of his grandmother's relatives and adherents.

41. In these days of competition and individualism, when commerce is said

Intercourse of Pagan with
Northern and Southern India.

to be the life-blood of nations, it is a political shibboleth to say that "Trade follows the Flag."

In less strenuous times of the past, when neither commercialism, industrialism, nor militarism preys upon other nations, it may be said that "Art follows friendly intercourse." Such intercourse was opened up by Kyanzittha (1084—1112 A.D.) between Pagan on the one hand and Northern and Southern India on the other. Bodh Gayā, where Gautama Buddha attained Buddhahood, is the Holy Jerusalem or Mecca of the Buddhists. As every good Buddhist, in his career of human development, aspires eventually to become a Buddha, so every Buddhist King, having *ipso facto* become a *Bodhisatva*, hopes soon to be re-incarnated as a Buddha. Bodh Gayā, therefore, becomes the centre of attraction and devotion to every Buddhist subject and every Buddhist King. Kyanzittha sent a mission to India with funds for the restoration and endowment of the temple at Bodh Gayā. To this and other subsequent missions may be ascribed the introduction into Pagan of the *sikkhāra* or stepped curvilinear cone, a form of architecture having its original home in Orissa. Again, Kyanzittha met a certain Chola or Choli Prince, whom he converted to Buddhism and whose daughter he married. Apparently, the Chola Prince was at the time ruling over Pegu, and supplied the Burmese King with South-Indian architects to raise his glorious piles of architecture at Pagan, like the Nagayōn, Abhayadana, and Ananda Temples, which are decidedly based on South-Indian forms of architecture. This is not the only instance, where a queen acted as the medium between two systems of civilization. Chandragupta, the grandfather of Asoka, married a Greek Princess from Bactria, and a Buddhist King of Tibet of ancient times, married a Princess from China and another from Nipal. In each case, the queen became the medium through whom the influences of her country of origin flowed into her country of adoption.

The political and religious achievements of Kyanzittha are thus described by Mr. Blagden in his introduction to Epigraph No. VIII, a third Talaing inscription found at the Shwesandaw Pagoda at Prome:—

"But the chief interest of the inscription lies elsewhere, namely, in the enumeration of King Kyanzittha's achievements as king at Pagan. Herein are to be specially noted the erection of a building, presumably of a sacred character (A1-2), the revision of the Buddhist canon (A3), the mission to India with funds for the restoration and endowment of the temple at Bodh Gayā (A4-8, section 24), liberality to the monks (A8-9), relation with other princes and, in particular, with a certain "Coli" Prince (section 24), whom the King claims to have converted to Buddhism (A10-4), and who, in return, appears to have come to do obeisance in great state, bringing (as it would seem) a number of magnificent presents and one of his daughters for the king's acceptance (A15-6). This episode is followed in the record by details of the offerings made by the people of Pagan and its neighbourhood on festive occasions of religious character, and stress is laid here (as in some of the other inscriptions) on the fact that the King himself delivered didactic addresses to his subjects, who appreciated them highly (A24-5; cf. 1E10-4, 111C22-4)."

42. In the preceding paragraph mention is made of a Chola or Choli Prince

Identification of the Chola con-
temporary of Kyanzittha.

meeting Kyanzittha and of being converted to Buddhism. It is essential that this Chola Prince should be identified by means of the historical, epigraphic,

or literary evidence at our disposal. At page 126 of Krishnaswami Aiyangar's

Ancient India, it is stated that, in 1068 A.D., Virarājendra Chola added to his laurels by the over-sea conquest of Kadāram in the Talaing country of Burma. On the death of this King in 1070 A.D., he was succeeded by his son Adhirājarāja, who did not reign long. The Crown then passed to Rājendra Chola *alias* Kulōtunga Chola, who reigned from 1070 to 1118 A.D. (*vide* page 146, *ibid*). Again, at page 346 of Vincent Smith's *Early History of India*, two Rājendra Chola-devas are mentioned. The first reigned from 1011 to 1052 A.D., and the second, who was his son-in-law, from 1070 to 1118 A.D. The former was a contemporary of Anawrata (1044—1077 A.D.) and conquered Kadāram or Pegu, while the latter was of Kyanzittha (1084—1112 A.D.). Mr. H. Krishna Sastri, B.A., *Rao Sahib*, Assistant Archæological Superintendent for Epigraphy, Southern Circle, has been invited to give his learned opinion on this most interesting episode of the meeting of these two personages representing two distinct systems of civilization, namely, Mongolian and Dravidian. He has been asked whether there is any evidence available to show—

- (i) that Rājendra Choladeva II. resided at Pegu or Kadāram ;
- (ii) that he visited Pagan bearing tribute or presents to Kyanzittha ;
- (iii) that he presented Kyanzittha with a daughter ; and
- (iv) that he was converted to Buddhism by the Buddhist King.

43. In China, the *Lung* or Dragon plays an important rôle in tradition and

The Nāga or Serpent in Buddhist Tradition and Art.

art, in the same manner as the *Nāga* or Serpent in India. It often plays the part of the *Deus ex machinā* and solves a difficult or inexplicable situation. Kyanzittha (1084—1112 A.D.), when he was serving under Sawlu, the son and immediate successor of King Anawrata, incurred the royal displeasure and had to flee for his life. In the course of his wanderings, he fell asleep on a spot, the site of which is now marked by the Nagayōn Pagoda, and, according to tradition, a serpent shielded him with its hood. Hanthawadi Sinbyuyin or Branginoco (1551—1581 A.D.) was, in his childhood, similarly protected by a serpent. The prototype of these traditions is that Gautama Buddha, while he was going through the process of Enlightenment near the Bodhi tree, was protected from the inclemency of the weather by the Muñcalinda Nāga. According to Hindu cosmogony, which has been largely borrowed by Buddhism, the god Vishnu rested from his labours on the coils of the Ananta-Sesha or Ananta Serpent, and the self-same Serpent encircles the foot of Mount Meru, the centre of the Universe. Mount Meru is depicted at the head of Burmese thrones or over the gateways of Burmese pagodas. It is flanked on either side by the peaks of seven concentric circles of rock, and at the bottom of the ornamentation lies the Ananta-Sesha, in its stylized form, that is to say, with a single body and one open mouth to the right and another to the left. Are these persistent traditions and representations in art lingering traces of a primeval belief in Serpent-worship, which has a counterpart in the temptation of Eve by the Serpent ?

44. The Revd. R. Halliday of Bangkok wrote an article on a Talaing poem called the *Lik Smin Asah* for insertion in the Journal of the Burma Research Society. It is interesting to note that "Vidyanagar" is mentioned in it. This is the ancient Telugu Kingdom of "Vijayanagar" in the Bellary District of the Madras Presidency. Later on, researches may be made into South-Indian History, and the dates given therein may be used to check those relating to the foundation and history of Pegu, as given in the Talaing annals. Mr. Halliday writes: "The matter of the dates of the founding of Pegu, too, somewhat staggered me. I had assumed the ordinary one of 573 A.D., as given by Phayre and upheld by the Mon historical sketches; but, in reading over the poem again, it seemed to me we were all wrong. The references, too, to South Indian invasions in connection with the early history of Pegu seemed to require a different date. The information supplied by Mon books on such invasions is very meagre, and it is unfortunate that the dates are so much obscured. It is somewhat striking that 'Vidyanagar' or 'Vijjharagar' is the name of the South Indian capital, which has impressed itself on the minds of Mon writers. I am afraid, however, that I know too little of South Indian history and too little of the epigraphy to discuss the matter fully."

45. At page 10 of the *Hampi Ruins* by Mr. A. H. Longhurst, Superintendent, Southern Circle, occurs the following passage:
 Boar crest of the Chālukyan and Vijayanagar Kings. "The Vijayanagar Kings had Virūpāksha for their family god, and their crest was the Varāha or Boar, which had been that of the Chālukyas before them." The learned author was asked under what circumstances the crest was adopted by these Kings. This information was sought in order to ascertain whether the *Mahāyāzawin* or "The Chronicles of the Burmese Kings" has borrowed anything from the traditional history of Southern India, as it has largely borrowed from the annals of their neighbours, the Shans and the Talaings. A Burmese tradition states that in the 5th century B.C., a Prince of Tagaung, who was out hunting, followed a wild boar from that locality to Prome, where he succeeded in killing it. As a long interval had elapsed on his journey southward, and as he was not certain of his position if he returned to Tagaung, he became a Rishi called Vishnu and founded the City of Śrī-kṣetrā close to the modern town of Prome. In the domain of architecture as well as of history, the Burmans are indebted to the Chālukyas, and it is expedient that this relationship should be established, as far as possible. Mr. Longhurst referred the matter to *Rao Sahib* H. Krishna Sastri, Assistant Archæological Superintendent for Epigraphy, Madras who writes: "I beg to state that the adoption of the boar as their crest, by the Chālukyan and the Vijayanagar Kings, does not appear to me to refer to any particular incident in the history of their families but to their ambitious desire 'to raise the earth from its degraded condition', even as the boar-incarnation of Vishnu lifted up the earth on one of its tusks from the bottom of the ocean. The title Dharani-Varāha much adopted by the Vijayanagar Kings, and the symbol of boar lifting the earth actually seen in certain paintings of Western Chālukya period, sufficiently support the statement made above."*

46. In paragraphs 66 and 67 of my Report for the year ending 31st March 1917, references are made to the affinity of Burmese architecture to that of China and Southern India. This statement is corroborated by the following dozen types of buildings, in some of which Chinese and South Indian influences are clearly traceable: I. Temples of an Indian type: Mahābodhi, Nat-hlaung-gyaung; II. Stūpas of a Sinhalese type: Sapada, Sapa-dawtha, Pekingyaung; III. Stūpas of a Chinese type: Nga-kywè-nadaung, Seinnyet-nyi-ma; IV. A mixture of types I and II: Eastern Petleik; V. A mixture of types I and III: Western Petleik; VI. Stūpas of a South Indian type, whose bell-shaped dome is surmounted by an obelisk supporting a *ti-less amlaka* resting on a capital of lotus petals: Pawdawmu, which was found encased in a covering of brick; VII. Stūpas, whose dome is modelled on a reliquary: Bupaya, Paukpinpaya, Pōktalin-paya; VIII. Solid cylindrical stūpas, whose dome is modelled on a tumulus: Damayazika, Lawkananda, Myinkaba, Mingalazedi, Shwesandaw and Shwezigōn; IX. Square Temples based on South Indian models: Sulamani, Damayangyi, Ananda, Thatbyinnyu, Pato-tha-maya, Gawdawpalin, Manuha, Nanpaya, Nagayōn; X. Cave Temples based on Indian models: Kyanzittha's *Ōnhmin*, Kyaukku *Ōnhmin*, Thamiwhet *Ōnhmin*, Hmyathat *Ōnhmin*; XI. Ordination Hall (*simā*): Upali *Thein*; XII. Library: Bidagat Taik.

Type I.—The Mahābodhi Temple, which was built by Nandaungmya (1231—1254 A.D.), appears to be an unadulterated importation from Bodh Gayā in Bengal and is the only specimen of its class in Burma. The Nat-hlaung-gyaung Temple is a square brick structure resting on a raised plinth, and has a vaulted corridor running around a central pier. It is dedicated to Vishnu, and is decorated, on the outside, with stone figures of the "Ten Avatars," Gautama Buddha being the Ninth. According to tradition, it was built by King Taungthugyi in 931 A.D., and is the only Hindu Temple now existing at Pagan.

Type II.—The Sapada and Sapa-dawtha were built in the 12th century A.D., while the Pekingyaung Pagoda was built two centuries earlier. The peculiar architectural features of this group consist of circular terraces and a square

* Vide *Visvakarma*, Part VIII, No. 93, page 29.

pedestal or *dhātu-garbha*, which intervenes between the hemispherical dome and the conical finial.

Type III.—The Nga-kywè-nadaung is a unique specimen of its class and is ascribed to the 10th century A.D. It is covered with green glazed tiles and is of an elongated bulbous shape. It is crowned by a small sanctum or chamber, which is now roofless. The Seinnyet-nyi-ma was built in the 11th century A.D., and has, on the bell-shaped dome, niches facing the cardinal points, in which are enshrined the figures of the four Buddhas, who have already appeared in this *Bhadra Kalpa*. According to the Chinese form of Mahāyānism, the embryo Buddhas descend to the world of men, for re-incarnation, from the *Tushita* heaven, and they return thither and watch over human affairs, at the close of their mission on earth.*

Type IV.—The Eastern Petleik was probably built in the 12th century A.D. Its Indian feature consists of a vaulted corridor running around the central pier, which, as in the case of the adjoining Western Petleik Pagoda, is ornamented with terra-cotta plaques depicting scenes in the *Jātaka* stories, while its striking Sinhalese peculiarity is attested by its square pedestal intervening between the hemispherical dome and the conical finial.

Type V.—The Western Petleik may be ascribed to the 10th century A.D. Its upper portion consisting of the conical finial, foliated capital, and the hemispherical dome enshrining four Buddhas facing the cardinal points, recalls the Chinese characteristic of the Seinnyet-nyi-ma. Its Indian feature is the ambulatory corridor running around the building, on whose walls terra-cotta plaques illustrating the *Jātakas* are set in panels. Above all, each of the four niches on the hemispherical dome is surmounted by a miniature *stūpa*, which is unmistakably reminiscent of the Bodh Gayā Temple.

Type VI.—The Pawdawmu stands by itself in a separate class, and may be ascribed to the 10th century A.D., or earlier. It is a well preserved building, because it was encased in a covering of brick. It rests on triple terraces, which are in the form of a hexagon. Between the rim of the bell-shaped dome and the highest or third terrace, there are generally found a circular and an octagonal protuberances, which, according to Chinese symbolism, signify the heaven and the earth. In this monument, the second protuberance is in the form of a hexagon, thereby indicating the absence of Chinese influence. Over the hemispherical dome, there is, in place of the usual conical finial with concentric rings, an obelisk supporting a *ti-less amlaka* resting on a capital of lotus petals. The obelisk and the *amlaka*, taken together, have a striking resemblance to the *linga* symbol of Sivaism.

Type VII.—*Stūpas*, whose dome is modelled on a reliquary, appear to be the earliest Buddhist structures introduced into Burma. In these monuments, the dome bulges upwards and contracts downwards and assumes the form of a relic casket. The three well-known types of this architectural form are the Bupaya of the 3rd century A.D., Paukpinpaya of the 10th century A.D., and the Pōktalin-paya of the 11th century A.D.

Type VIII.—Solid cylindrical *stūpas*, whose dome is modelled on a tumulus, are most common in Burma. In Lower Burma, the Kyaik-than-lan of Moulmein, the Shwehmawdaw of Pegu, the Shwedagōn of Rangoon, and the Shwesandaw of Prome are perfect types. At Pagan itself, the type is represented by the Damayazika, Lawkananda, Myinkaba, Mingalazedi, Shwesandaw and Shwezigōn. The Damayazika was built in 1196 A.D. Owing to the influence of the Maitreya cult, it is pentagonal at its base and is decorated with beautiful terra-cotta tiles. The Lawkananda was built in 1059 A.D., Myinkaba in the 11th century A.D., Mingalazedi in 1284 A.D., Shwesandaw and Shwezigōn in the 11th century A.D. The Shwesandaw is the earliest shrine built by Anawrata (1044—1077 A.D.), after his conquest of Thatōn in 1057 A.D. It is also called the Mahāpeinnè or Ganesha Pagoda, thereby indicating the intimate relationship subsisting between Buddhism and Hinduism. Like the Sinbyumè or Myatheindan Pagoda at Mingun

* When kings, queens, and Buddhist monks who are personages of exalted merit die, they are said in ancient epigraphs, to return (*pyan*) to the *Tushita* heaven. The funeral of a monk is still described as a *pōngyi-byan*, i.e., a monk's return to that heaven.

in the Sagaing District, it has five terraces, while other shrines have only three. The Shwezigōn is the prototype of similar structures in Burma. It rests on three high terraces, and above the third or highest terrace, are the conventional octagonal and circular protuberances, which, according to Chinese symbolism, represent the earth and the heaven respectively.

Type IX.—These are structures based on South Indian models. They may be double-storeyed like the Sulamani, Thatbyinnyu, Gawdawpalin, Damayangyi, and Manuha, or single-storeyed like the Ananda, Pato-tha-mya, Nanpaya, and Nagayōn. The Sulamani and Gawdawpalin were built by King Narapatisithu (1194—1231 A.D.) while the Thatbyinnyu was built by King Alaungsithu in 1144 A.D. and the Damayangyi by King Narathu (1187—1191 A.D.). Their form may be described as a duplicated square structure, surmounted by a miniature *stūpa*. The Ananda is a dream in brick and mortar, and, in its beauty and exquisite proportions, may be fitly compared with the Taj Mahal of Agra. It was built by King Kyanzittha in 1091 A.D., who also built the Nagayōn a few years previously. The Pato-tha-mya is interesting because it is ascribed to the 10th century A.D., because its dome is modelled on a reliquary, and because a railing of exquisite pattern, which recalls that of the famous Sanchi and Barhut *stūpas* of Northern India, encircles the base of the surmounting *stūpa*. The Manuha and Nanpaya were erected by the captive King of Thatōn in 1069 A.D. The former may be described as a reduplicated square structure with a battlemented terrace, the upper storey being smaller than the lower, so that the entire building appears to assume the form of a pyramid. The latter is built of stone, and is square in plan with a porch projecting on the east face. Flanking the sanctuary in the main building, there are four stone pillars, on the sides of each of which are carved the four-faced Brahmā, holding lotus flowers in each hand. Here, Brahmā, the Supreme Deity of the Hindu Triad, to whom separate temples are sometimes dedicated in India, is relegated to the subordinate position of a worshipper of the Buddha.

Type X.—The Cave Temples, which are based on Indian models, are represented by Kyanzittha's *Ōnhmin*, Kyaukku *Ōnhmin*, Thamiwhet *Ōnhmin*, and Hmyathat *Ōnhmin*. In splendour and magnificence, they do not rival those of Elephanta, Ajanta, and Ellora in the Bombay Presidency, and their prototypes may be sought in Bihar, Orissa and Bengal, which were, at one time, great strongholds of Buddhism. In point of time, Kyanzittha's *Ōnhmin* is probably the oldest. It is a brick building of unpretentious dimensions, and is almost hidden from view because its site has been scooped out of a sand dune. It is a store-house of exquisite frescoes illustrating Burmese civilization, probably before the reign of Kyanzittha (1084—1112 A.D.). Architecturally, the Kyaukku *Ōnhmin* is a fine specimen of Burmese art. On the stone jambs of its portico are good carvings of mythological figures. It was erected by King Narapatisithu (1194—1231 A.D.), and consists of three receding terraces built, in stone and brick, against the precipitous rock-bound face of a ravine. The Hmyathat and Thamiwhet *Ōnhmins* are utilitarian in their nature, and were constructed about the beginning of the 13th century A.D. They are subterranean passages, which were used as residences by Buddhist monks, in the almost torrid climate of Pagan. The principal features of these Cave Temples are, that one room containing an image of the Buddha is reserved as a chapel, that there are side aisles, which are used as dormitories for monks, that these dormitories are connected by a common corridor, and that the walls are decorated with frescoes.

Type XI.—A *simā* is a hall used for the ordination of Buddhist monks, and an elaborate ritual has been prescribed for its consecration. The Upali *Thein* (or *simā*) is the only monument of its class selected for conservation. It was built in the 13th and repaired in the 17th century A.D., and is ornamented with frescoes. It is rectangular in plan, and contains a hall with a figure of the Buddha placed on a pedestal at one end of it. Its roof consists of three tiers of battlemented terraces.

Type XII.—Only one Bidagat *Taik* or Library has been found at Pagan and has been conserved by Government. It was built, in 1057 A.D., by Anawrāta to house the thirty elephant-loads of the Buddhist scriptures in Pāli, which he had

brought away from Thaton, and was repaired, in 1783 A.D., by King Bodawpaya of the Alompra dynasty. It is lighted by perforated stone windows. Its chief peculiarity is its approximate simulation of architectural forms in wood—in that it is covered by five receding multiple roofs surmounted by a *dubikā*, like the spire of the Mandalay Palace, and is ornamented with peacock-like finials in plaster carving. In form and architecture, the building bears a striking resemblance to the *Wats* of Siam, and it looks as if the Bidagat *Taik* of Pagan and the *Wats* of Siam have a common ancestor in some Cambodian monument of ancient times.

47. U Yit, the *Wun* or Governor of Tabayin, who is known in Burmese history as Bandhula or Mahā Bandhula, was a striking and stimulating personality, who possessed commanding military genius. Bagyidaw (1819—1837) had inherited from his grandfather and predecessor, Bodawpaya (1781—1837), a legacy of friction and unfriendliness with the East India Company, and Bandhula was specially selected to stem the tide of British invasion. He served with distinction and comparative success in Assam and Arakan, and was latterly transferred to the Irrawaddy Delta, with headquarters at Danubyu, because the British had sent a fresh expedition up the Irrawaddy river to menace Ava, the capital of Burma, which, in the eyes of the Burmans, should be kept secluded, sacred, and inviolate. The British had sea-power on their side, and they could simultaneously attack several parts of the Burmese Kingdom, especially its extensive sea-coast. Moreover, their superior discipline, organization and artillery told in their favour. They were defective only in their transport arrangements, in their experience of tropical warfare, and in their not being acclimatized to the torrid heat of the rice plains of Lower Burma. The Burmese Generalissimo, Bandhula, was perfectly aware of these circumstances, and from the moment of his arrival at Danubyu, he realized that he was playing a losing game. On the 1st April 1825, he moved about conspicuously in his camp with a golden umbrella spread over his head, ostentatiously giving orders. His captains earnestly begged of him to close down his golden umbrella and seek a place of safety, because they felt that his life, like that of Lord Kitchener's, was worth more than an army corps. But he indignantly refused to comply with their request although British bomb shells continued to fall fast and furious around him. He said, in reply, that the British were bound to win in the war, and that, if he sacrificed his own life which was not of much value, the enemy would say that the Burmese army was beaten, not for want of valour or power of resistance, but owing to the death of its Commander. He added that by such means, the prestige of their King and country would be saved, and that Burmese supremacy would still be acknowledged by the neighbouring Indo-Chinese nations. How wise, brave, and inspiring are these words of Bandhula, who sacrificed himself most voluntarily on the altar of patriotism! His memory is still kept green by the Burmans, while the chain armour he wore, before he was struck by the British bomb shells on that fateful morning of the 1st April 1825, is still preserved with tender care in the Tower of London.

Major A. S. B. Roberts, I.A., now Battalion Commandant at Bhamo, was Deputy Commissioner of Ma-ubin in 1913, and he prevailed upon the local elders of Danubyu headed by U San Gauk and Maung Myit to raise a public subscription and put up a memorial stone pillar on the spot, where Mahā Bandhula fell. Owing to the outbreak of the European war, a considerable delay ensued, and the work was not completed till the 7th February 1918. The following inscriptions, in English and Burmese, have been engraved on the tablet:—

"Mahābandhula Min was struck by a piece of a shell *bonzan* on 1st April 1825 and was mortally injured dying almost immediately."

မဟာဘန္ဓုလ မိန် ၁၈၂၅ ခုနှစ်၊ ဧပြီလ ၁ ရက်နေ့တွင်၊ မတော်တရား ဖြစ်ပွားသည့် ခုန်သင်္ဘောတစ်ခုမှ ကျန်ခဲ့သည့် ကြေးမုံကြောင့် ခံစားခဲ့ရသော အကြီးမားသော အဆုံးအဖြတ်ကို ရောက်ရှိခဲ့သည်။

The spot for the location of the memorial was ascertained by Major Roberts after local enquiries and after consulting the map of the Danubyu Fort contained in *Two years in Ava* by Captain T. A. Trant of the 95th, which was published in 1827. It was suggested to U Po Pe, K.S.M., A.T.M., Deputy Commissioner, Ma-ubin, to have the memorial tablet railed in so as to prevent the ingress of cattle,

to have due provision made for clearing vegetation and executing its petty repairs, and to ask the Town Committee of Danubyu to undertake its maintenance and periodical repair. The Town Committee have now agreed to undertake this duty.

48. In Burma, both in Upper and Lower, there is a growing and important community, who profess Islam, and who are proud of their Indian and Burmese blood running in their veins. Derivation of the word "Zerbādi." They are called "Zerbādi", which is made up of "Zerbād" and "ī", i.e. a person from "Zerbād", in the same manner as one hailing from Ispahān is called an "Ispahān-ī". The term "Zabedi" is applied to the Malay Archipelago by an Arabian traveller, Abu Zaid (851—916 A.D.). * Before this generic term came into use, there was a specific term employed and applied to the empire centering in Sumatra, i.e. Zābej or Zābaj. Al-Bīrūnī (1031 A.D.) calls it "Zābej" or "Zābaj," while Rashīd-ud-Dīn (1310 A.D.) mentions it as "Zārbāj". The earliest form of the word, "Jābah", is preserved in the writings of Ibn Khurdādbīn (864 A.D.), and it corresponds to the Saba-diu of Ptolemy, the latter being traceable to the Sanskrit form of Savadvipa †. The appellation "Zerbādi" is not known in Burmese writings, the term usually employed being "Kalā." The latter is indiscriminately applied to settlers from India, irrespective of nationality, caste or creed, in the same manner as "Kling" is applied to Indian immigrants in the Straits Settlements. The Zerbādīs of Mandalay, who are locally known as *Pathī Kalā*, claim kinship with Bya-wi and Byatta, two Indian merchants, who were residing at Thatōn, the capital of the Talaing country, in the 11th century A.D., when it was attacked and sacked by Anawrata, the hero-King of Pagan. Two sons were born to Byatta, and they took service as military captains under the Burmese conqueror. On his return from his unsuccessful expedition to China, they incurred the displeasure of their Master, and were sentenced to death at Taungbyōn, which is a few miles to the north of Mandalay. They were deified as disembodied spirits and became the celebrated *Nats* called the Shwe-pyin-nyi-naung, in whose honour a great festival is held in August of each year. It is stated that these two brothers being Moslems, pork is taboo to the female mediums, who officiate at the *Nat* Temple, as well as to the pilgrims, who attend the festival in large numbers. Further, at no other festival, are the images of *Nats* washed in a river, as they are in the Irrawaddy at the Taungbyōn festival, and the washing is publicly performed, on a Friday, which is a sacred day to the Moslems.

49. Mr. D. T. Wells, Under Secretary to the Local Government in the Public Works Department, brought to notice the existence of curious circular earth-works at Maingtin (Wan-ting), which is between Pyaunggaung‡ and Kyaukmè in the Northern Shan States. They are known as *Balu-myo* to the Shans and Burmans, who have utterly forgotten their origin and history. The Chief Minister of Hsipaw reports: "The elders of the locality say that these earth-works are known to them as the 'graves of *Balus*', who inhabited the country many centuries ago. No offerings are made at these earth-works". I inspected them from the 14th to the 16th February 1918, and the Hsipaw *Sawbwa* was extremely kind and hospitable during my halt at Pyaunggaung and Maingtin. A distinction has to be made between circular earth-works or "*Balu-myo*" and rectangular mounds or "*Balu-thingyung*." According to the information given to me by Maung Ba Thin, Overseer, Hsipaw State, the former are found also at Namyin, Natlam, Kyaukmè, Paga and Mainglōn, which are all included within the territory of Hsipaw, and the latter consisting of four mounds, each measuring 24 × 10 × 5½ feet, are found at a distance of about eight miles to the west of Maingtin. In the "*Balu-myo*", no traces of bricks, stones, timber, or of human bones were ever found; nor were inscribed tomb-stones met with. I had no time to inspect the "*Balu-thingyung*", but was told that no offerings were made at them, and that they were severely left alone by the local population. The probable inference is that both classes of works were alien to the local people and that they were hastily constructed, apparently under the stress of warlike operations. There are

* Gerini's "Researches of Ptolemy's Geography of Eastern Asia", page 89.

† *Ibid*, page 633.

‡ Now called Sakantha.

five "*Balu-myo*s" in the neighbourhood of Maingtin, namely, three on its eastern, and two on its western face. They seem to be *Bodwin* or defensive works occupied by the Chinese officers during the Chinese invasion of Burma from 1765 to 1769 A.D. They are locally known to the Shans as (i) Khu Ai Tong, the moat of Ai Tong, (ii)-(iii) Khu Pho Mye, the moats of husband and wife, (iv) Khu Lwai Awai, the moat for supplying food, and (v) Khu Khio, the green moat.

On taking measurements, the following figures were recorded:—

(i) *Khu Ai Tong*—

	Feet.
Circumference of encircling moat	1,000
Breadth of moat	30
Depth of moat	15
Depth of water supplied by natural springs	9
Height of mound	50
Diameter of crater on top of mound	50
Depth of crater	15
Breadth of fringe between crater and moat	17

As at the other earth-works, the fringe of the crater is higher on the eastern face, and access is gained to it on the western face by throwing an earthen causeway across the moat.

Apparently, the military commanders, who occupied these defensive works, were in the rear of the camp, and the military captains had to come in from the western side, *i.e.* from the side of Burma.

(ii) *Khu Mye*, the moat of the wife—

	Feet.
Diameter of crater	20
Depth of crater	9
Breadth of earthen fringe	13

It is smaller than the Khu Pho, the moat of the husband. The moat is dry. In the crater is growing a *Njaunggyat* tree belonging to the *Ficus* species, which is said to be about 150 years old.

(iii) *Khu Pho*, the moat of the husband—

	Feet.
Depth of moat (now dry)	30
Height of mound	80
Diameter of crater	55
Depth of crater	14
Breadth of earthen fringe	12

(iv) *Khu Lwai Awai*, the moat for supplying food—

Surrounded by two deep, circular moats, which are separated from each other by an intervening space of 250 feet on which twelve houses have been built by the villagers. The outer moat is about 2,000 feet in circumference, while the inner one is about 1,200 feet. Both moats are dry. Judging by its current appellation, this spot appears to have been occupied by a high officer of the Commissariat Department.

(v) *Khu Khio*, or the green moat—

	Feet.
Height of mound	93
Diameter of crater	60
Depth of crater	32
Breadth of earthen fringe	20

In the crater is a *Myauk-lak-pin* tree, which is said to be about 150 years old. This earth-work is supposed to be infested by *Nats* or spirits. It is said that, about 60 years ago, a Buddhist novice, who was taking a leisurely walk, was frightened by the bubbling of water in the moat. He contracted a high fever, was delirious, and died after a few days' suffering. All this was ascribed to the wrath of the invisible spirits. Turning to the Burmese and Chinese annals, we find that, during the reign of Emperor Ch'ien-lung, the Chinese invaded Burma from 1765 to 1769 A.D. In 1767 A.D., a Chinese army, under the command of two generals, the Emperor's son-in-law, Myinkhunrè, and the Emperor's younger brother, Sutaloarè, crossed the frontier and advanced to Hsenwi (Theinni). A Burmese army under Mahā-Si-thu was despatched from Ava to meet the invaders.

The contending armies met a little to the north of Hsipaw (Thibaw), and the Burmese were defeated and had to retreat as far as the Gokteik Gorge. The Chinese continued their march southward towards Ava (Phayre's *History of Burma*, pages 176-7, Cocks' *Short History of Burma*, pages 124-5, Têngyüeh Chih or *Gazetteer of Têngyüeh*, Chapters XIV-XV). Their progress was, however, stopped by the death of their General Myinkhunrè, who was buried in Maingtin. According to the Têngyüeh Chih or *Gazetteer of Têngyüeh*, the Chinese generals, who entered Hsenwi, were Kung Ming Shui (or Ming Kung Ye) and Tsa-la-feng-ah, who was evidently a Manchu. In the Manchu language, the word "Toro", which becomes "T'u-lu" in Chinese, signifies a general or commander-in-chief. The word "T'u-lu" is easily transformed into "Balu", meaning an ogre. Ming Kung Ye (Myin-Khun-rè of the Burmese annals) was wounded by a missile on the breast and arm, and died of his wounds at Maingtin (Wan-ting), two months after leaving China, and was buried there. His tomb would be called "T'u-lu's" or "Balu's" grave. He had been general of Ili or Chinese Turkestan, and had been transferred to Yünnan as Viceroy in the place of Yang Yin Chu, in the 32nd regnal year of Emperor Ch'ien-lung. The Manchu General, who was second-in-command, was also wounded and died. A similar fate awaited Kuan Yin Pao, the third general in command. All the three deceased generals were of Manchu birth. A fourth general, Li Ch'uan, who was of Chinese nationality, was also wounded and died. The number of graves, *Balu-thingyaing* now found to the west of Maingtin, tallies exactly with the number of Manchu and Chinese generals, who died of their wounds and were buried there. The Burmese army was equipped with effective artillery, the guns being served by the descendants of the Christian and Moslem prisoners of war, who had been deported from Syriam. India passed under Mughal rule in the 16th century, and her fate was decided by artillery at Panipat. In the 18th century, the Chinese invasion of Burma was ward off by effective artillery. In the 20th century, the destiny of nations is again subjected to the arbitrament of artillery on the battlefields of Flanders. The God of War is certainly on the side of big battalions and well served effective artillery.

50. Classical appellations, in the Pāli language, are given to Burmese capitals, and they are used in poetry and song and in addresses presented at ceremonial functions. Some of these appellations were actually employed at the Aggamahāpaṇḍita function, which was held by the *Thathanabaing* or Buddhist Archbishop at Mandalay on the 23rd March 1918. Burmese history opens with Tagaung or Sankassa, where 50 Kings are said to have reigned up to the 7th century B.C. While the younger branch remained at Tagaung, the elder, *i.e.* the Arakanese, migrated to Myohaung, in 825 B.C., and founded Dhaññavati or the "City of Cereals". The scene then shifts to Prome or Siri Khetta (Sriksheṭra in Sanskrit), where 33 Kings are said to have ruled from 442 B.C. to 108 A.D. That city (the Field of Glory) was destroyed by civil war, and the seat of Government was transferred to Pagan or Arimaddanā, where 55 Kings reigned from 108 A.D. to 1300 A.D. It is interesting to note that Arimaddanā, which signifies "the defeat of the enemy" or "the extinction of passion", is one of the epithets of *Nirvāṇa*, and as such, bears an exalted signification. In 1287 A.D., the Pagan Empire was shattered by the Mongol or Chinese invasion under Kublai Khan, and the country never recovered from its baneful shock. Three Shan brothers, who had established themselves, in 1250 A.D., at Metkaya (Anantapura), Myinzaing (Dantapura), and Pinlè (Vijayapura), all situated in the Kyaukse District, divided the sovereign power among themselves. Owing to rebellion, assassination, and civil war, only one brother survived, and he removed his capital to Pan-ya, which is close to the site of Ava (Ratanāpura or the City of Gems). In 1315 A.D., the Shan dynasty was transferred to Sagaing or Jeyyāpura (the City of Victory), and when Ava was founded by Thadominbya, in 1364 A.D., supreme power passed into his hands. In the 14th century, Ava was overshadowed by the Shan power in the north, and the Burmans under Mingyi Nyo founded a new dynasty at Toungoo (Jeyavaddhana, the City of Increasing Victory) in 1315 A.D. The new dynasty annexed the Talaing Kingdom of Pegu and prospered till 1599 A.D., when a new dynasty consisting of 10 Kings was

Classical appellations of Burmese capitals.

founded at Ava under the Nyaungyan Prince, who was a son of Hanthawadi Sinbyuyin, the famous Branginoco of Portuguese writers. This Nyaungyan dynasty was overthrown, in 1752 A.D., by the Talaings under Byinnya Dala of Pegu, and there arose into eminence Alaungpaya or Alompra, who proclaimed himself King, in 1754 A.D., at Shwebo or Ratanā-sinkha, the City of the Best Gems. Taungmyo or Amarapura, the City of the Immortals, was founded by Bodawpaya in 1783 A.D., and King Mindōn transferred the capital to Mandalay or Ratanā-punṇa, the City replete with Gems, in 1859 A.D. In the lower country, the first seat of Talaing power was at Taikkala or Golamattika-nagaram (the Gola City of wattled houses) whose history is buried in the mists of antiquity. The second seat of power was at Thatōn or Sudhamma-nagaram (the City of the Good Law), which was founded in the 6th century B.C., and where 59 Kings ruled. The last was Manuhā, who was taken captive to Pagan, in 1057 A.D., by Anawrata. A rival Kingdom called Pegu, Ussā, or Hamsāvati (the City of the Hamsa or Brahmany duck) was founded in the 6th century and lasted from 573 A.D. to 781 A.D. The Chōlas of Southern India appear to have dominated Pegu and to have introduced the Siva cult. After the Chinese invasion of the 13th century A.D., there was a general scramble for power, and Pegu emerged with a national dynasty, which lasted from 1306 A.D. to 1757 A.D. In that year, when Robert Clive was fighting the battle of Plassey in the plains of Bengal, which laid the foundations of the British Empire in India, Alompra of Shwebo swooped down upon Pegu and incorporated it in his newly acquired dominions.

51. Like the Shwedagōn of Rangoon, this ancient shrine is said to have been built during the life-time of the Lord Buddha, that is, about 2,500 years ago. It contains two hairs of the Sage, and is one of the most sacred monuments of the Talaing country.

Repairs to the Shwehmawdaw
Pagoda, Pegu.

The Shwedagōn is built on a higher elevation and is 312 feet in height, while the Shwehmawdaw, which is built on a lower eminence, is 324 feet high. For generations past, there have been many disputes among Buddhist pilgrims as to which of the shrines is the higher. The pilgrims of Rangoon, which has never been the capital of the Talaing Kingdom, will never admit that their shrine is lower in height, while the pilgrims of Pegu, which was for centuries the centre of Talaing culture and civilization, will always maintain that the point at issue is a debatable one. In order to lay the controversy at rest for ever, the people of Pegu, who are wealthy agriculturists, have always cherished an ambition to raise their revered shrine to a height of 250 cubits or 375 feet, whenever an opportunity may offer in the future.

Such a splendid chance came on the 5th July 1917, when the umbrella (*ti*), *amlaka* (*hṅnet pyawbu*) and concentric rings (*paung-yit*) of the Shwehmawdaw, measuring over a hundred feet, fell down owing to a severe shock of earthquake. One party, including the *pōngyis* and the Trustees of the pagoda, desired to rebuild the damaged portion, just as it existed, without deviating from the original plan; while another party, which is more articulate and which includes the rising generation of the district, was anxious to put on a proportionate outer casing to the pagoda and to increase its height to 375 feet. The controversy was heated, complicated and prolonged. It looked as if there was no way out of the *impasse*, and as if the work of repair would be indefinitely postponed.

A happy idea then struck the Trustees, who appealed to the Local Government for expert assistance. Mr. J. A. A. Morrison, M.A., M.Sc., Executive Engineer, Pegu Division, was then instructed to prepare the necessary plans and estimate in consultation with the Superintendent, Archæological Survey. Still the controversy did not abate, and the latter officer was invited to visit Pegu to settle it. On the 24th February, a public meeting was held on the platform of the pagoda, at which both officers were present; the Deputy Commissioner, Mr. W. S. Morrison, I.C.S., who was to have taken the chair, being unavoidably absent on tour. The chair was taken by me, and the discussion was very animated and interesting. Owing to the depth of violent feeling engendered, it was expected that unparliamentary language might be used, and that no compromise would be possible. Most happily, however, because of the good sense and sanity of judgment of the leading Buddhists present such an expectation was not realized.

In a memorandum, Mr. Morrison, the Executive Engineer, suggested the rebuilding of the damaged portion in reinforced concrete, on the analogy of buildings in America which is subject to frequent earthquakes, and explained that the advantages of this material would be as follows :—

- (i) Capability to resist earthquake shocks by reason of its tensile and compressure strength ;
- (ii) Lightness of the structure, thereby reducing the pressure on the base, and saving a large cost of the hoisting expenses ; and
- (iii) Quickness in erection.

He further explained the stress strain in different parts of the pagoda, persuaded the meeting not to put on a thick and heavy outer casing, which would adversely affect the stability of the existing structure, and pleaded the retention of the original outlines and dimensions of the monument as far as possible.

The following four resolutions, which finally settled the controversy, were unanimously adopted by the meeting :—

(i) That the height, below the *ti*, be increased by two cubits or three feet, so that it would be 198 cubits or 297 feet, the original figure as recorded in the histories of the pagoda.

(ii) That, in order to protect the shrine from rain, the following works be carried out : from the first or lowest terrace to the second terrace, a layer of $2\frac{1}{2}$ bricks be put on ; from that place to the *Kyi-waing*, $1\frac{1}{2}$ bricks be put on ; from that place to the top of the bell-shaped dome, half a brick be put on. If this is done, the original contour of the building will not be materially altered ; and the stress strain will not be felt at all.

(iii) That, after removing the remains of the three concentric rings (*paung-yit*), a large concrete slab be laid on the top of the bell-shaped dome so as to prevent the percolation of rain-water, and that the work of repair be started from the bottom of the pagoda.

(iv) That, in the event of the Executive Committee, appointed for the rebuilding of the pagoda, not agreeing among themselves, an appeal shall lie to the Deputy Commissioner, Pegu, or the Superintendent, Archæological Survey, Mandalay, and that their decision shall be final.

The controversy had lasted for eight months, and its amicable settlement gave intense satisfaction to all Buddhists throughout the Pegu District. Abundant donations will now flow into the coffers of this sacred shrine, and it is estimated that the work will cost about four or five lakhs, and that the time taken will be about three years. U Po Hlaing, the owner of 8,000 acres of paddy land, has already subscribed a lakh of rupees, and men like U Ngè have given half a lakh each, while more than a dozen others have subscribed Rs. 10,000 each. There is plenty of money in the District, and wealthy Talaing land-owners will now come forward with their handsome donations for the repair of the Shwehmawdaw Pagoda, which they rightly look upon as the Palladium of their race.

52. In July 1917, the upper portion of the Shwehmawdaw Pagoda at Pegu

Wearing shoes on pagoda
platforms.

was broken down by an earthquake, and people of various nationalities, some wearing shoes and others not, visited the platform of the pagoda, out of mere curiosity. The Bôkda-garu-gârawa Society, a local Association for showing outward respect to religious buildings, applied to the Pagoda Trustees for permission to put up sign-boards on the steps of the Pagoda forbidding the wearing of shoes, and permission was readily accorded. It is said that the wearing of shoes is also prohibited at the Sule Pagoda, Rangoon, and at the Shwesandaw Pagoda, Prome. In other parts of the Province, like Moulmein, Bassein, Akyab and Mandalay, Europeans are welcomed to visit the sacred precincts, and they take off their hats, which is their national way of showing respect in entering their own churches. While elsewhere, as in Turkey, Egypt, Persia, India, Ceylon, Siam, China and Japan, bigotry and religious fanaticism and exclusiveness are being toned down considerably with the advent of Western civilization and the spread of education, it is scarcely politic or expedient for the Buddhists of Burma to attempt to set up a barrier, which would exclude their European friends and sympathizers from the sacred precincts of their pagodas and monasteries, especially at this juncture,

when union, co-operation and harmony are so urgently required between all classes of people in the land. In March 1918, the Trustees of the Shwehmawdaw Pagoda asked the Bôkda-garu-gārawa Society to remove their sign-boards relating to footwear. The Society refused to comply with the request, and the Trustees removed the sign-boards themselves. So far as Pegu is concerned the matter has ended, and it will be interesting to see whether there will be further developments in the future. If there is any sin attached to the wearing of shoes within the sacred precincts of religious buildings, that sin will be borne by the wearers of shoes themselves, and not by the Trustees, who can neither grant nor withhold permission for such wearing of shoes. Buddhism is universally extolled as the religion *par excellence* of tolerance and sympathy, and it behoves its votaries to safeguard this characteristic, which has been handed down from past ages.

53. Sir John Marshall, Kt., C.I.E., Director-General of Archaeology, accompanied by Lady Marshall, arrived at Rangoon on the 24th December 1917 on a tour of inspection. The Shwedagôn and Sule Pagodas* were visited.

Tour of the Director-General of
Archæology.

The party left Rangoon for Mandalay on the 26th December and halted till the 10th January 1918. On the 28th December, Mingun was visited, and the great Bell and Pagoda and the Pôndawpaya were inspected. A fortnight's halt was made at Mandalay, where the following monuments were inspected: Salin Kyaung, Sangyaung, Thudama Kyaung, Thudama Zayat, Patan Zayat, Kuthodaw Pagoda, Shwenandaw Kyaung, Atumashi Kyaung, Taikta Monastery, and the Palace buildings. Various measures for the conservation of these monuments and for the extension of the Palace Museum were discussed with Sir Otway Cuffe, Bart., V.D., M.I.C.E., Superintending Engineer, Mandalay Circle, and Mr. G. A. Grossett, Executive Engineer, Mandalay Division. Leaving Mandalay on the 11th January 1918 by the Irrawaddy Flotilla Company's Express Steamer "Siam," Pakôkku was reached on the evening of the same day. Lieutenant-Colonel D. J. C. Macnabb, C.S.I., I.A., Commissioner of Magwe Division, was kind enough to place, at Sir John's disposal, his launch "Bandit". At Pakôkku, the party now consisting of Sir John and Lady Marshall, Mr. C. Duroiselle and myself, transferred themselves to the "Bandit", and Pagan was reached at 10-30 a.m. on the 12th. Here a halt was made till the 14th and the following monuments were inspected: Thatbyinnyu, Ngakywênadaung, Patothamya, Mimalaunggyaung, Pagan Museum, Ananda, Bidagat Taik, Shwegugyi, Nagayôn, Abbyadana, Nanpaya, Manuha, Eastern Petleik, Western Petleik, Lawkananda, Kyanzitha Onamni, Shwezigôn, Seinnyet Ama, Seinnyet Nyima, Gawdapalin, and Upali Thein. Mr. Duroiselle stayed on at Pagan, and the rest of the party re-embarked on the "Bandit" on the 15th, and proceeded to Yenangyaung, which was reached on the evening of the same day. Here, Mr. Thorburn, the local Manager of the Burma Oil Company, kindly acted as host and Sir John and Lady Marshall were shown round the works and the oil-wells on the morning of the 16th. On the afternoon of the same day, the party left the "Bandit" and embarked on the Irrawaddy Flotilla Company's Express Steamer "Assam". Prome was reached on the evening of the 17th and Rangoon on the morning of the 18th. Sir John and Lady Marshall proceeded at once on board the "Arankola", which left for Calcutta at 4-30 p.m., on the same day.

54. In paragraph 50 of last year's Report a reference is made to the discovery of three Laotian inscriptions in Burma. His Royal Highness Prince Damrong of Bangkok writes: "I notice in your Report for the year ending 31st March 1917, paragraph 50, page 22, that no answer has ever been received regarding a Laotian inscription found, some years ago, written in ink on the wall of a small ruined pagoda close to the Ananda Temple at Pagan, copies of which were sent to Bangkok for decipherment. I beg to inform you that the text of that inscription, which is not necessarily Laotian, but may as well be Siamese, simply relates the foundation of a *ho pūjā*, i.e. oratory, possibly the small pagoda on which the inscription is written, by nine persons, whose names are enumerated. No date is given, but the document can hardly be posterior to the 14th century, the writing being of the so-called Sukhodai type. You will kindly excuse the long delay. The

Laotian inscriptions.

copies had been mislaid during the removal of the Library and were just found again some days ago".

55. Mr. J. M. Symms, M.A., Inspector of Schools, Mandalay Circle, forwarded to me, for decipherment, the rubbings of a Chinese inscription engraved on a bronze incense burner. The inscription signifies "Made in the reign of Hsüan Te of the Ming dynasty". This Emperor was the fifth of his house, and ruled over China from 1426 to 1436 A.D.

56. The Revd. H. I. Marshall, B.A., as stated in paragraph 51 of last year's Report, is still engaged in compiling a Monograph on the Karens. He brings to notice that it is stated in *The Pagan Tribes of Borneo* by Hose and McDougal that the Kayans and the Kenyas of Borneo are the nearest relatives of the Karens of Burma. Owing to ethnic pressure in the early centuries, before and after the Christian era, the tribes inhabiting China were gradually forced southwards, till they found an asylum in Indo-China. On account of subsequent waves of immigration, some of these refugees became "broken tribes", and were pressed further south, till they reached the Malay Peninsula, whence they migrated to Borneo and the adjacent islands of the Malay Archipelago, and even as far as the Philippines. There is a tribe called the Semangs in the Malay Peninsula, which is supposed to have inhabited Burma at one time.

57. According to the Revd. Ba Te, American Baptist Mission preacher, Kēngtūng, the original home of the Karens was in Western China, and they may be identified with the Ch'iang, a pre-Chinese tribe. This word is pronounced "K'iang", with a hard K in Southern China, and from it are apparently derived the terms, Kayang, Kaya, Yang (*i.e.*, with the first syllable, *Ka*, omitted), Kanran, and Karen (the letters *y* and *r* being interchangeable).

58. In paragraph 57 of last year's Report, the identification of Taikkula, an ancient Talaing Kingdom, is discussed at length. The Revd. Ba Te states that the term *Takala* is used by the Palaungs to denote a Westerner. *Takala* is a variant of *Taikkula* or *Taikkala*. The Palaungs are a branch of the Talaing race and may be credited with a knowledge of *Taikkula* and its history. The currency of the term indicates that the dispersion of the tribes took place after the destruction of *Taikkula*. Burmese being a monosyllabic language, the transformation of *Taikkula* or *Taikkala* to *Kula* or *Kala* will be natural and intelligible. The word *Kala* in Burmese signifies a Westerner or a settler from India. In this connection, I must not fail to tender my sincere thanks to Mr. H. A. Thornton, C.I.E., I.C.S., Superintendent, Northern Shan States, for so kindly procuring for me a copy of the *History of Taungbaing*, in Shan, which is an extremely rare and valuable manuscript, from the *Sawbwa* of that State, which is of Palaung nationality.

59. During the year under report, 44 coins belonging to the Phayre Provincial Museum, Rangoon, were received for classification and report. These were struck by the Muhammadan and Hindu rulers of India, and, as in former years, Pandit K. N. Dikshit, M.A., M.O.L., who has succeeded Pandit Hirananda Sastri, M.A., M.O.L., as Curator of the Provincial Museum, Lucknow, and to whom these coins were sent, kindly furnished me with their classification. They include 29 copper, 11 silver and 4 billon coins. Thirteen gold coins struck by the Kings of Southern India and found at Kadur in the Nellore District in 1913 were presented by the Government of Madras to the Coin Cabinet of the Phayre Provincial Museum, Rangoon. The earliest among them is a coin "probably of the Pallava King, Mahendravarman I. (about 618 A.D.) bearing the legend 'Kata-chitra or Katachinu' in Pallava-Chalukyan" (*vide* Appendix G).

ARCHÆOLOGICAL FINDS.

60. Mr. H. Tonkinson, B.Sc., I.C.S., Deputy Commissioner, Sagaing, reported the discovery on the 22nd July 1917, in Wachet Kwin, Sagaing, of small crystal images of the Buddha by Maung Pe, an Inspector of Police (on leave). They were said

to have been found in an earthen pot while clearing the *débris*, which had fallen after a landslip on the Sagaing hill. They consist of the following objects :—

(1) A figure of the Buddha standing on a pedestal. The hands are placed in an unusual attitude, as they cross one another below the navel, with the palms inward.

(2) Four Buddhas, representing the four Buddhas of the *Bhadra Kalpa*, seated cross-legged in the ordinary attitude, each on a pedestal and placed back to back. From the centre and above their heads there rises a conical finial with nine concentric rings and crowned by an *amlaka*, which represents the *sikkhara* of a *stūpa*.

(3) Four Buddhas seated cross-legged in the same attitude as those in No. (2), and placed back to back on a common pedestal with a hemispherical base.

(4) A figure of the Buddha seated cross-legged in the ordinary attitude.

(5) A small fragment of green glass. Nos. (1)—(4) are crude in workmanship, and the largest of them measures 5 inches in height.

It is said that there existed a pagoda near the site where the above figures were discovered, which was removed at the time of the annexation of Upper Burma in 1886. In order to prove the veracity of the statement and to ascertain the nature of the site, the *débris* was cleared around the site and a trench was dug. A brick wall measuring 7 feet in length and about 3 feet in height was exposed, and the remains of a stone staircase leading up to it were discovered. There were found also traces of brick foundations in the vicinity, and the above statement as to the existence of a pagoda seems to be correct, the objects mentioned above forming the contents of a relic-chamber of that shrine. Owing to insufficient data, their age cannot be determined with any degree of certainty, but from their outlines, they appear to be about 100 to 150 years old. At the request of the Buddhist monks residing in the neighbourhood of the find-spot, the objects mentioned in Nos. (1)—(5) above were returned to Maung Pe to be deposited in the sanctum of a chapel built by him near the above site.

61. In Plates I and II appended to this Report are reproduced photographs from drawings of a few paintings found on the walls of the Nandamaññā and Theinmazi Temples, Pagan, which were built about the 11th-12th century A.D. or earlier. Plate I is a painting on the wall of the Nandamaññā Temple, and represents the birth of Prince Siddhartha. Queen Māyā is supported on her left by her sister, Prajāpati, and her left hand with remarkably long and tapering fingers clasps round the neck of her sister, while her right is trying to reach a branch of the *Sāl* tree in the Lumbini Grove. There is a halo around Māyā's head. She wears a gold band round her forehead to keep her hair in position and her elongated *chignon* is slightly bent upwards. Her ear ornaments are decidedly large. Her long neck, developed jaw, pointed chin, pouting lips, aquiline nose tapering to a point, large dreamy eyes, and long eye-brows, evidently constitute Pyu features. That she belongs to the twice-born caste is indicated by her caste-mark between the eye-brows and by the white sacred thread loosely worn round her neck. She wears bracelets, armlets, anklets, and a tight-fitting necklet. Her bosom is bare, but the breasts are not shown. Her body is slim and attenuated, and she wears a skirt which is longitudinally decorated with two parallel lines of six rosettes each. This pattern is met with in the frescoes at the Patothamyā Temple and Kyanzittha's Cave Temple, Pagan, and appears to be Chinese or Cambodian rather than Indian. Prajāpati has also a halo, but it is indicated differently. She wears a caste-mark on the forehead, but no sacred thread. Her skirt bears stripes of different colours. Her ornaments are similar to those of her sister. Her face, however, is plump and round; her mouth is large; her nose is broad at the base; and her eye-brows are long and curve slightly upwards. Her neck is thick and short. Māyā's face is decidedly Pyu, while Prajāpati's face is Cambodian.

A great deal of interest is attached to the cross-legged figure of the baby Siddhartha coming out of the right side of his mother. He wears a white *dhoti* or loin-cloth, and his hair is done up in a knot on one side of his head, with a white thread interspersed in it. His hands are stretched out and his arms are bent, as if he is in the act of speaking. There is a halo around his head. There

is another small figure representing Siddhartha standing upright on a white cushion spread on the ground. He is on the point of taking seven steps towards the East, declaring his universal supremacy. He wears a white *dhoti* neatly tucked up, and a long scarf over his shoulders indicating that he is a saintly *religieux*. His forehead is broad and receding; his ears are large; his eyes are likewise large and protruding; and his profile brings into prominence his remarkably pointed, and long, acquiline nose. In the birth-scene of Siddhartha in the stone sculptures of the Ananda Temple, the child is represented as being received by four Brahmas, as soon as he emerges from the right side of his mother. This episode is ignored in this painting. At the upper left hand corner of the picture is represented the picture of a *deva*, with a scarf and wearing a crown surrounded by a halo. His body is half-hidden; in his hands are flowers, which are intended as an offering. The whole style of the picture appears to be Brahmanical and Cambodian and to belong to the Northern School, and its age must be anterior to 1057 A.D., *i.e.* the date of the conquest of Thaton by Anawrata. Plate II is found on the wall of the Theinmazi Temple. The figure represented is probably a Brahma of the *Brahmaloka*, going through the clouds, while being seated in an attitude of adoration on a cushion depicting the heads of mythical monsters. He is on a pilgrimage to worship at the above shrine. He wears a crown surmounted by a high peak, which is surrounded by six lower ones, and has four eyes, two noses and two mouths, and holds conical flowers, like an artichoke, in both hands to be offered at the shrine. The nose is high, pointed, and acquiline, and is distinctly Pyu. There is a caste-mark of short parallel straight lines between the eye-brows. The ear ornaments are large, and the hair is worn in an elongated, bent-up *chignon*, as in the preceding picture. There are bracelets, armlets, anklets, and a necklet.* The figure is robust and well-developed, but the hands are somewhat attenuated, as they indicate a person of high degree. There is a halo round the head of the figure. The picture appears to show that there are four legs represented as being folded in an attitude of adoration. The multiplicity of eyes, noses, mouths; hands, and legs is a common Oriental symbolism to indicate superhuman might and power. Judging by the floral designs of the picture and the dress and ornaments of the figure, the painting appears to bear traces of Brahmanical and Cambodian influence, and it may also, as the preceding frescoes, be ascribed to a period anterior to the conquest of Thaton in 1057 A.D.

62. On the 5th May 1917, Pongyi U Sandamala and some elders of Zaditaung village discovered a treasure-trove consisting of the following articles in a ruined pagoda between the Kyauk-ket and Zaditaung villages in the Myohaung Township, about 4 miles away from the Mahāmuni Pagoda: (i) 6 relics in a large bottle; (ii) 5 relics and 24 relics (in two packets) in a small bottle; (iii) 3 bone relics and a handful of relics (in the form of powder) in a broken ivory receptacle; (iv) one large image of the Buddha with two supporting images; (v) 12 images of the Buddha of various sizes; and (vi) 850 images of the Buddha in bronze of various sizes. There is no historical record of the ruined pagoda; nor can any one definitely say when and by whom it was built; but it is commonly believed that it was put up by some one from Ceylon about the same time as the Mahāmuni shrine close by. In that case, it would be several hundred years old. On full consideration of the circumstances of the case, and, after consultation with

Discovery of relics near Mahāmuni Pagoda, Akyab District.

* The ornaments and drapery of the baby Siddhartha and the Brahmā in the two Plates, especially "the scarf (*uttariya*) thrown round the neck so as to stretch down to the knees" are partly modelled on the figure of the Brahmā, as conventionally represented in Hindu sculpture:

"According to *Mānasāra*, one of the standard works on sculpture, Brahmā is represented with four heads. He has, however, only one body and four hands. The image may be standing or seated and made of metal or of stone. The palm of the left lower hand exhibits the posture of conferring boons (*vārada*) while the right lower indicates protection (*abhaya*). The corresponding upper hands hold the water-pot (*kamandalu*) and the rosary (*akṣhamālā*) or sometimes the sacrificial ladle (*sriś*) and spoon (*śruva*). The following ornaments are seen in a finished picture of Brahmā:—(1) ear-rings or pendants fashioned like the face of a crocodile; (2) the sacred thread *vajrasūtra* hanging right across the body from above the left shoulder; (3) the scarf (*uttariya*) thrown round the neck so as to stretch down to the knees; (4) the *udarabandhana* or literally, a girdle going round the belly; (5) necklace and torque; (6) armlets, arm-rings, wristlets, anklets, waist-zone, finger-rings set with gems, etc. His hair is made up in the fashion known as *jatā-makuta* and he is attended by the two goddesses Sarasvatī (on the right) and Sāvitrī (on the left)." *Vide* pages 10-11 of Sastri's *South-Indian Images of Gods and Goddesses*.

the Commissioner, Arakan Division, the Local Government decided not to acquire any of the articles under the Indian Treasure Trove Act, and to leave them in the custody of U Sandamala and the villagers.

63. This discovery was referred to in clause (iii), paragraph 53, and paragraph 93 of my Annual Report for the year ending 31st March 1916, and a reminder was received from Mr. C. S. Pennell, I.C.S., Deputy Commissioner, Prome, suggesting that suitable action might be taken. A Burmese Writer was deputed to secure estampages of the Foot-print and the inscription. The actual Foot-print measures 4' 3" by 2', and the absence of the characteristic marks generally found on those of a later date, indicates that it should be ascribed to the 11th century A.D. The inscription measures 3 feet 5 inches in length, the inscribed portion being 1 foot 10 inches. The stone has weathered very much, and only a few disconnected letters are legible, and they appear to be in the Burmese script of the 11th—13th century A.D.

64. Six terra-cotta votive tablets, some stamped with the figure of the Buddha in different postures, were found at an excavation at Rajasan near Sabhar in Eastern Bengal, and were presented to the Dacca Museum by Messrs. H. E. Stapleton and Harendranath Ghosh to the Dacca Museum. The Curator of the Museum was asked to be so kind as to furnish me with the photographs of these interesting objects for comparison with similar tablets found in Burma. A question has arisen whether the Burmese tablets were locally made or imported from India, and such a comparison would materially contribute towards the settlement of the question. Three photographs were supplied, of which one is of special interest because it contains the well-known Buddhist formula "Ye Lharma" in the Bengali character of the 11th century A.D., and points to Bengal as the source of similar plaques found in Burma.

65. Mr. H. O. Reynolds, B.A., I.C.S., Settlement Officer, Magwe District, brought to notice the discovery of certain archæological finds in the possession of U Pynnya Thiha, a Buddhist monk, who stated that they were found while digging around an old and ruined temple near Manawgôn village in the Myothit Township of the Magwe District. The finds consist of four terra-cotta tablets, one bronze figure of the goddess Tārā, some wheel-like objects of baked clay, an iron saucer and the boss or central part of a floral design in plaster. Tablet No. 1 is only a fragment on which are impressed in low relief many figures of the Buddha. The central and most prominent one is seated cross-legged in the *bhumisparsa mudrā* on a lotus throne, and is placed in a temple, whose prototype is the one at Bodhi-Gayā. Flanking the throne, on either side, is the figure of a Bodhisatva seated in the attitude called 'royal ease' with one foot pendent, and the hand, which is nearer to the throne, holding a lotus flower by its stalk, while the other hand is in charity *mudrā*. The remaining figures of the Buddha, of which there are eleven in a good state of preservation, are seated on lotus cushions in the same attitude as the principal figure, and are arranged in rows around and above the latter. At the upper left hand corner of the tablet, there may be seen two small *stūpas*. Counting the counterpart of another group of two small *stūpas* on the upper right-hand corner, which has been broken off, the four *stūpas* indicate that four Buddhas have already appeared in this *Bhadrā Kalpa*. Tablet No. 2 is a fragment, only half of which having been found. But enough remains to enable one to identify the principal figure represented on it. The figure (headless) represents the Buddha seated cross-legged in the ordinary attitude, i.e. the *bhumisparsa mudrā*, on a lotus throne, and the pillar supporting the dome of the temple in which the Buddha is enshrined, is borne on the head of a couchant figure which looks like a lion. The architrave of the dome and the temple are exquisitely carved. Below the throne, there is a legend in a North Indian character, which has much weathered. Tablet No. 3 is also fragmentary, and is a duplicate of No. 4, which is in a better state of preservation. In the latter, the Buddha is represented in the same attitude as in those above,

and is seated on a lotus cushion. He is placed in a niche crowned by a *chatra* or *ti*. Flanking him, on either side, there are 5 *stūpas* indicating the five Buddhas of the *Bhadra Kalpa*. There is a legend below the cushion, which has so much weathered that it is unintelligible. Duplicates of these tablets have been found also at Tagaung, Prome and Pagan, and they may be assigned, on stylistic grounds, to the 11th—13th century A.D. Of the remaining objects among the finds, the most interesting is a bronze figure representing the goddess Tārā. She is represented as seated cross-legged on a lotus throne, with her right hand in charity *mudrā*, and her left hand, which is in argument *mudrā*, is holding by its stem an object which looks like a lotus flower with the central petals closed. She wears anklets, bracelets, armlets, necklace, ear-rings and a crown, and her hair is done up into a knot on the back of her head in the fashion of South Indian coiffure. The anatomy of the figure, especially its deep navel, slender waist, and well-developed bosom, indicates its Indian origin. Judging by similar figures found in Nipal, the age of the figure of Tārā may be ascribed to the 9th-10th century A.D., i.e. to say, two or three centuries earlier than the terra-cotta votive tablets, with which it was found. The total height of the figure with the throne is 3 inches. In the paintings, as well as in the figures in bronze, which have hitherto been discovered in Burma, only the gods of the Mahāyāna pantheon are represented as principal figures, the most prominent being Padma-pāni or Lotus bearer, which is a non-Tantra form of Avalokitesvāra. The goddesses, where they are represented, assume only a subordinate position as consorts of the gods and in juxtaposition to the latter. In the present instance, the goddess is represented alone and as occupying an independent position, and it is, no doubt, a definite proof of the reproductive or female principle being admitted into Mahāyānism, which is utterly absent in the Southern School. As it is a more fitting object for a museum than for a Buddhist monastery, its acquisition, under the Indian Treasure Trove Act or otherwise, has been recommended to the Deputy Commissioner, Magwe, for deposit in the Museum at Pagan.

Mr. Reynolds reports that the find-spot is "on the Yin, the largest stream running into the Irrawaddy from the east below the Myitngè, with abundant water all the year round, and some pockets of rich land. It is also on one of the gateways into the Taungdwingyi valley. So it is a likely spot for a settlement." According to the Burmese annals, the country now called the Magwe, Minbu and Thayetmyo Districts were inhabited by the Kadu, while Prome on the south and Pagan on the north were occupied by the Pyu. Traces of Mahāyānism or the Northern School of Buddhism have been found in the Pyu tracts, and the discovery of a figure of the goddess Tārā indicates that Mahāyānism also prevailed in the Kadu country, which was hemmed in on either side by the Pyu.

66. Mr. P. M. Burke, District Superintendent of Police, Prome, forwarded a copy of a cryptic scroll found at a pagoda in the Padaung Township, which had stirred curiosity among the Burmans of that locality. It is not in an archaic character, nor is it in accordance with any style of calligraphy, which has yet been discovered. It does not appear to convey anything to which any importance may be attached.

67. Mr. L. Oliver of Messrs. A. Scott & Co., Rangoon, found seven pieces of broken Burmese pottery on the side of a small hill in a garden to the north of Victoria Lake, and forwarded them to me for examination. These pieces appear to be those of a vitrified earthenware ornament of Chinese or Indian origin. The figures are so broken that they cannot be identified. The ornament appears to be a terra-cotta plaque used in decorating a shrine or tomb. Its age cannot be definitely ascertained; but it may be put down at about 50 years.

TAW SEIN KO,

Superintendent, Archæological Survey, Burma.

MAYMYO, 10th June 1918.



Painting on the wall of the Nandamañña Temple, Minnanthu, Pagan.
(The birth of Prince Siddhartha),



Painting on the wall of the Theinmazi Temple, Pagan.
(A *Brahmā* with four eyes, two noses, and two mouths, going on a pilgrimage to worship at the above shrine.)

APPENDIX A.

Register of Objects of Archaeological interest, the preservation of which has been approved by the Local Government.

Nil.

APPENDIX B.

Application for Administrative approval to the preservation by Government of an object of Archaeological, Historical, or Architectural interest.

Nil.

APPENDIX C.

Statement showing Expenditure sanctioned and incurred on Archaeological works during 1917-18.

No. (1)	Work. (2)	Sanctioned estimate for work. (3)	Expenditure incurred during year. (4)	Remarks. (5)
	MANDALAY DIVISION.			
1	Wages of durwans, etc., looking after the Palace, Mandalay.	Rs. 3,000	Rs. 2,982 0 0	
2	Annual repairs to Palace Buildings, Mandalay ...	1,500	1,505 0 0	
3	Annual repairs to <i>pyatthats</i> on Fort Walls, Mandalay	1,500	1,497 0 0	
4	Annual repairs to Salin Monastery, Mandalay ...	100	98 0 0	
5	Annual repairs to Shwenandaw <i>Kyaung</i> , Mandalay ...	100	96 0 0	
6	Annual repairs to Queen's Monastery, Mandalay ...	100	100 0 0	
7	Annual repairs to Sangyaung Monastery, Amarapura	100	100 0 0	
8	Clearing jungle around pagodas at Tagaung, Ruby Mines District.	240	240 0 0	
9	Special repairs to Steam Fire Engine Station, Mandalay	...	65 0 0	
10	Cost of turfing the ground around the Palace, Mandalay.	197	197 0 0	
	Total ...	6,837	6,880 0 0	
	SHWEBO DIVISION.			
11	Annual repairs to Alaungpaya's Tomb, Shwebo ...	50	6 0 0	
12	Annual repairs to Shed over Inscription Stone in Court-house Compound, Shwebo.	20	24 0 0	
13	Annual repairs to Okkyaung at Awa ...	...	40 0 0	Jungle cleared.
	Total ...	70	70 0 0	
	PAKOKKU DIVISION.			
14	Wages of durwans to look after Pagodas and Museum, Pagan.	1,620	1,620 0 0	
15	Maintenance of Pagodas, Pagan ...	1,693	1,693 0 0	
	Total ...	3,313	3,313 0 0	
	HANTHAWADDY DIVISION.			
16	Fixing on a masonry platform and piecing together the fragments of an inscription stone within the old Portuguese Church at Syriam.	38	36 10 0	
17	Wages of Care-taker to the Old Portuguese Church, Syriam.	144	136 0 0	
	Total ...	182	172 10 0	
	PEGU DIVISION.			
18	Annual repairs to Archaeological buildings, Hmawza	300	301 0 0	
19	Annual repairs to the Pāli Stone-shed to the west of Pegu Town.	25	21 0 0	
20	Annual repairs to Pillars of Victory, Pegu ...	5	4 0 0	
	Total ...	330	326 0 0	
	BASSIN DIVISION.			
21	Constructing an American wire fence around the Remains of the East India Company's Factory and erecting a memorial tablet setting forth the history of the Factory.	503	416 0 0	Construction of fence completed, but, owing to its prohibitive price, the erection of a memorial tablet has to be abandoned for the present.
	Total ...	503	416 0 0	
	MEIKTILA DIVISION.			
22	Special repairs to Pagodas in the Kyaukse District ...	125	125 0 0	
	Total ...	125	125 0 0	
	GRAND TOTAL ...	11,360	11,302 10 0	

APPENDIX D.

Cost of the Archaeological Survey, Burma, under the main heads of the Budget for 1917-18.

Main heads of budget.	Provision in budget for 1917-18.	Actual expenditure in 1917-18.	Balance remaining on 31st March 1918.	Remarks.
(1)	(2)	(3)	(4)	(5)
ESTABLISHMENT OF THE SUPER-INTENDENT, ARCHÆOLOGICAL SURVEY.	Rs.	Rs. A. P.	Rs. A. P.	
SALARIES.				
<i>Officer.</i>				
Superintendent, Archaeological Survey ...	9,600	9,600 0 0	...	
Architectural Surveyor ...	1,800	1,960 0 0	-160 0 0	Excess of Rs. 160 is due to hill allowance.
Clerks (three) ...	2,400	2,670 0 0	-270 0 0	Excess of Rs. 270 is due to leave allowance.
Draftsman ...	600	600 0 0	...	
Servants (three) ...	432	458 10 8	-26 10 8	Excess of Rs. 26-10-8 is due to hill allowance.
<i>Allowances.</i>				
Travelling allowance of officer ...	800	1,411 8 3	-611 8 3	
Travelling allowance of establishment ...	1,200	1,347 7 9	-147 7 9	
Hill journey allowance ...	60	...	60 0 0	
<i>Supplies and Services.</i>				
Preservation of Archaeological Remains ...	700	116 4 0	583 12 0	
Purchase of photographs and photographic materials.	800	540 13 0	259 3 0	Recovered Rs. 48-12-0 from the sale of photographs.
Mandalay and Pagan Museums ...	50	46 15 6	3 0 6	
Archæological scholarship ...	3,300	2,100 0 0	1,200 0 0	
Advance to Mr. C. O. Blagden, London, for the first part of his work on the Talaing Inscriptions.	...	1,500 0 0	-1,500 0 0	Debited to savings under "Salary of officer, establishment of Assistant Archaeological Superintendent for Epigraphy."
<i>Contingencies.</i>				
Contract contingencies ...	2,508	2,140 9 0	367 7 0	
Rents, rates and taxes ...	960	960 0 0	...	
Total ...	25,210	25,452 4 2	-242 4 2	
ESTABLISHMENT OF THE ASSISTANT ARCHÆOLOGICAL SUPERINTENDENT FOR EPIGRAPHY.				
SALARIES.				
<i>Officer.</i>				
Assistant Archaeological Superintendent for Epigraphy.	7,500	5,015 4 2	2,484 11 10	
<i>Establishment.</i>				
English-speaking clerk ...	600	374 12 6	225 3 6	
Servant (one) ...	144	89 15 1	54 0 11	
<i>Allowances.</i>				
Travelling allowance of officer ..	500	449 6 0	50 10 0	
Travelling allowance of establishment ...	150	95 7 6	54 8 6	
<i>Contingencies.</i>				
Service postage and telegram charges ...	25	40 0 0	-15 0 0	Excess debited to savings under other sub-heads.
Purchase of books and publications ...	250	233 0 0	17 0 0	
Rents, rates and taxes ...	480	315 7 8	164 8 4	
Office expenses and miscellaneous ...	600	446 2 6	153 13 6	
Total ...	10,249	7,059 7 5	3,189 8 7	
ESTABLISHMENT OF THE HONORARY ARCHÆOLOGICAL OFFICER FOR ARAKAN.				
SALARIES.				
<i>Establishment.</i>				
Servant (one) ...	...	77 6 8	-77 6 8	
<i>Allowances.</i>				
Travelling allowance of officer ...	...	207 4 0	-207 4 0	
Travelling allowance of establishment ...	...	1 14 0	-1 14 0	
<i>Contingencies.</i>				
Service postage and telegram charges ...	...	10 0 0	-10 0 0	
Office expenses and miscellaneous ...	...	15 5 6	-15 5 6	
Total ...	...	311 14 2*	-311 14 2	*Debited to savings under the head "Supplies and Services" under Establishment of the Superintendent, Archaeological Survey.
GRAND TOTAL ...	35,459	32,823 9 9	2,635 6 3	
<i>Deduct for rounding</i> ...	459	...	...	
	35,000	...	...	

1347 10 8	-26 10 8	...	7	373	Elevation of the porch on the upper terrace of the Gawdawpalin Pagoda.	2' = 1"	Pagan.
1347 8 3	-6.1 8 3	...	5	374	Plan of the Pōktalin Pagoda ...	8' = 1"	
1347 7 9	-147 7 9	...	6	375	Section of the Pōktalin Pagoda ...	8' = 1"	
116 4 0	583 12 0	...	7	376	Plan of the Paukpin Pagoda ...	4' = 1"	Myinkaba, Pagan.
540 13 0	259 3 0	...	8	377	Section of the Paukpin Pagoda ...	4' = 1"	
46 15 6	3 0 6	...	9	378	Elevation of the Pawdawmu Pagoda ...	4' = 1"	
1,100 0 0	1,200 0 0	...	10	379	Elevation of the <i>sikkhāra</i> of the Patothamya Pagoda	4' = 1"	Pagan.
1,500 0 0	-1,500 0 0	...	11	380	Section of the standing Buddha facing south in the Ananda Temple.	2' = 1"	
1,140 9 0	307 7 0	...	12	381	Plan of the standing Buddha facing south in the Ananda Temple.	2' = 1"	
400 0 0	...	...	13	382	Elevation of the wooden door at the south entrance into the sanctum of the Ananda Temple.	2' = 1"	Pagan.
145 4 2	-142 4 2	...	14	383	Plan of the Buddha-pād in the west porch of the Ananda Temple.	1' = 1"	
...	...	...	15	384	Section of the Buddha-pād in the west porch of the Ananda Temple.	1' = 1"	
1015 4 2	2,224 11 10	...	16	385	Plan of the stone pulpit used by Buddhist monks on Sabbath days in the west porch of the Ananda Temple.	2' = 1"	Pagan.
374 12 0	225 3 6	...	17	386	Section of the stone pulpit used by Buddhist monks on Sabbath days in the west porch of the Ananda Temple.	2' = 1"	
89 15 1	54 0 11	...	18	387	Figure of Makāra on the architrave of the west porch, Ananda Temple.	1' = 1"	
449 6 0	50 10 0	...	19	388	Elevation of the stone sculpture with a <i>dvatthar</i>	1/6	
95 7 6	54 8 6	...					

APPENDIX E—continued.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1917-18.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	1744*	Figure of Buddha in stone found at Wet-kyi-in village now deposited in the Museum.	} 6½" × 4½"	... Pagan.	
2	1745	Figure of Buddha in stone found in the Damayazika Pagoda.			
3 & 4	1746 & 1747	Lower part of the stone jambs at the doorway of the Kyaukkū Onhmin Temple.	6½" × 4½"	... Nyaung-u.	
5	1748	Wooden figure of an elephant found within a shed at the Bupaya Pagoda.	} 6½" × 4½"	... Pagan.	
6	1749	Wooden figure of a nat or deified spirit found within a shed at the Bupaya Pagoda.			
7	1750	Wooden figure of a nat or deified spirit found within a shed at the Bupaya Pagoda.	} 6½" × 4½"	... Pwasaw, Pagan.	
8	1751	Wooden figure of Buddha found at the Shwemōk-taw Pagoda.			
9 to 11	1752 to 1754	Enamelled plaques found at the Manaung Pagoda	} 6½" × 4½"	... Pagan.	
12 & 13	1755 & 1756	Votive tablets found within Pēnathagu Pagoda...			
14	1757	Fresco painting on a wall of the Nandamañña Temple.	} 8½" × 6½"	...	
15	1758	Fresco painting on a wall of the Nandamañña Temple (from a drawing).			
16	1759	Fresco painting on a wall of the Payathōnzu Temple.	} 6½" × 4½"	... Minnanthu, Pagan.	
17	1760	Fresco painting on a wall of the Payathōnzu Temple (from a drawing).			
18	1761	Fresco painting on a wall of the Payathōnzu Temple.	} 8½" × 6½"	...	
19	1762	Fresco painting on a wall of the Payathōnzu Temple.			
20	1763	Fresco painting on a wall of the Payathōnzu Temple.	} 6½" × 4½"	...	
21	1764	An inscription stone found near Minnanthu			
22	1765	Plaster carving on a jamb of the western porch of the Theinmazi Pagoda.	} 6½" × 4½"	... Pagan.	
23	1766	Fresco painting on a wall of the Theinmazi Temple.			
24	1767	Fresco painting on a wall of the Theinmazi Temple.	} 8½" × 6½"	...	
25	1768	Fresco painting on a wall of the Theinmazi Temple (from a drawing).			
26	1769	Fresco painting on a wall of the Theinmazi Temple (from a drawing).	} 4½" × 3½"	... Sagaing.	
27	1770	Fresco painting on the wall of a subsidiary stūpa, Patothamya Temple.			
28	1771	A standing figure of Buddha in crystal	} 6½" × 4½"	...	Nos. 28 to 31 were found among the debris near a ruined pagoda at Sagaing.
29	1772	Four-seated figures of Buddha placed back to back in crystal.			
30	1773	Four-seated figures of Buddha placed back to back in crystal.	} 4½" × 3½"	...	
31	1774	A seated figure of Buddha in crystal			
32	1775	Figure of Goddess Tārā in bronze (front view)	} 4½" × 3½"	... Manawgōn village, Magwe District.	Nos. 32 to 36 were found among the debris while clearing the site of an old and ruined pagoda at Manawgōn, Magwe District.
33	1776	Figure of Goddess Tārā in bronze (back view)			
34	1777	Terra-cotta votive tablets	} 4½" × 3½"	...	
35	1778	Terra-cotta votive tablets			
36	1779	Plaster carving	} 4½" × 3½"	...	
		Terra-cotta plaques from the Petleik Pagodas, Pagan.			
37	1780	Kāmaniggaha Jāt, 228	} 4½" × 3½"	...	
38	1781	Dutiyaṇṇāsi Jāt, 20			

* Numbering continued from previous report.

APPENDIX E—concluded.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1917-18.*

Annual No.	Serial No.	Description of Photographs.	Size of Photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
		<i>Terra-cotta plaques from the Petleik Pagodas, Pagan.</i>			
39	1782	Vipāthupa Jāt, 232 ...	4½" x 3½"		
40	1783	Asi tabuta Jāt, 234 ...			
41	1784	Vichchhanakha Jāt, 235 ...			
42	1785	Ekapada Jāt, 238 ...			
43	1786	Kavi Jāt, 250 ...			
44	1787	Talamuṭhi Jāt, 252 ...			
45	1788	Maṇikantha Jāt, 253 ...			
46	1789	Kuṇḍaka Sindhava Jāt, 254 ...			
47	1790	Yāvasomatta Jāt, 255 ...			
48	1791	Jarūdapādāna Jāt, 256 ...			
49	1792	Mandhātu Jāt, 258 ...			
50	1793	Kakkata Jāt, 267 ...			
51	1794	Āramadūsa Jāt, 268 ...			
52	1795	Sujāta Jāt, 269 ...			
53	1796	Baka Jāt, 300 ...			
54	1797	Mahā Assā Roha Jāt, 302 ...			
55	1798	Ekarāja Jāt, 303 ...			
56	1799	Sabbamaṇsa Jāt, 305 ...			
57	1800	Tittira Jāt, 309 ...			
58	1801	Kakkāru Jāt, 326 ...			
59	1802	Kālabāhu Jāt, 329 ...			
60	1803	Biṣayha Jāt, 340 ...			
61	1804	Āyākūṭa Jāt, 347 ...			
62	1805	Arañña Jāt, 348 ...			
63	1806	Sandhibhedana Jāt, 349 ...			
64	1807	Setaketu Jāt, 377 ...			
65	1808	Suchi Jāt, 387 ...			
66	1809	Gaṅgamāla Jāt, 421 ...			
67	1810	Chūlabodhi Jāt, 443 ...			
68	1811	Kaṇhadipāyana Jāt, 444 ...			
69	1812	Nigrodha Jāt, 445 ...			
70	1813	Dhammapāla Jāt, 447 ...			
71	1814	Yuddhañchaya Jāt, 460 ...			
72	1815	Bhaddasāla Jāt, 465 ...			
73	1816	Samuddhavāṇija Jāt, 466 ...			
74	1817	Kāma Jāt, 467 ...			
75	1818	Janasaddha Jāt, 468 ...			
76	1819	Mahāpaduma Jāt, 472 ...			
77	1820	Mittāmita Jāt, 473 ...			
78	1821	Chōlanārada Jāt, 477 ...			
79	1822	Dūta Jāt, 478 ...			
80	1823	Kālīṅga Jāt, 479 ...			
81	1824	Bhakitti Jāt, 480 ...			
82	1825	Māturapāsa Jāt, 484 ...			
83	1826	Uddhalaka Jāt, 487 ...			
84	1827	Mahāmora Jāt, 491 ...			
85	1828	Vāṇija Jāt, 493 ...			
86	1829	Sumedhapandita Jāt, 499 ...			
87	1830	Mātāṅga Jāt, 500 ...			
88	1831	Bhallatiya Jāt, 504 ...			
89	1832	Mahāpalobha Jāt, 510 ...			
90	1833	Haṭṭhipāla Jāt, 512 ...			
91	1834	Sambhūla Jāt, 522 ...			
92	1835	Sopa Jāt, 532 ...			
93	1836	Saṁkicchha Jāt, 533 ...			
94	1837	Kusarāja Jāt, 534 ...			
95	1838	Mahāmaṇsa Jāt, 537 ...			
96	1839	Suddhabhojana Jāt, 538 ...			
97	1840	Kupala Jāt, 539 ...			
98	1841	Sutasoma Jāt, 540 ...			
99	1842	Temiya Jāt, 541 ...			
100	1843	Janaka Jāt, 542 ...			
101	1844	Bhūridatta Jāt, 547 ...			
102	1845	Vidhūra Jāt, 549 ...			
103	1846	View of Pagan (towards east from the Gawdawpalin Pagoda).	12" x 10"	Pagan	
104	1847	View of Pagan (towards south-east from the Gawdawpalin Pagoda).			
105	1848	View of Pagan (towards west from the Shwezigōn Pagoda, Nyaung-u).			
106	1849	View of Pagan (towards south-west from the Shwezigōn Pagoda, Nyaung-u).			
107	1850	View of Nyaung-u (towards west from a hillock near the Court-house, Nyaung-u).	12" x 10"	Nyaung-u.	

APPENDIX F.

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1917-18.

I.—Report.

Annual Progress Report of the Superintendent, Archæological Survey, Burma, for the year ending 31st March 1917.

II.—Contributions to the Annual Report of the Archæological Survey, India.

PART I, 1916-17.

A brief *résumé* of the exploration and research work, epigraphy and conservation in the Burma Circle.

PART II, 1916-17.

Nil.

III.—Contributions to the Journal of the Burma Research Society.

1. Two articles on "Buddhist Wills."
2. Origin of the name Myauk-u (Myohaung) city, the capital of Arakan.—[*San Shwe Bu.*]
3. The Story of Mahāmuni.—[*San Shwe Bu.*]
4. The coronation of King Datha-rāzā (1153—1165 A.D.) of Arakan.—[*San Shwe Bu.*]

APPENDIX G.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			I.—INSCRIPTIONS.			
1	Sindè village, Promé District.	Stone ...	3' 5" × 1' 10"	Burmese	...	Unintelligible. Has weathered very badly.
2	Halingyi, Shwebo District.	Do. ...	3' 7" × 2' 8"	Do.	...	Unintelligible. Has weathered very badly. Stone No. 1 is left in charge of the Thugyi, Sindè village, Promé District, and No. 2 in that of the Thugyi, Halangyi, Shwebo District.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			II.—COINS.				
1	Copper	Husen Shah of Jaunpur	...	875 H.	Persian character	Persian character	Found in the Sultanpur District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
2	Silver	Shah Alam II	Mahammada-bad-Benares.	24 r.y.	Do.	Do.	Nos. 2—11 found in the Una District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
3	Do.	Do.	Do.	25 r.y.	Do.	Do.	
4	Do.	Do.	Do.	26 r.y.	Do.	Do.	
5	Do.	Do.	Do.	26 r.y.	Do.	Do.	
6	Do.	Do.	Ahmednagar-Farrukhabad.	1201 H. 24 r.y. 1198 H.	Do.	Do.	
7	Do.	Do.	Do.	31 r.y. 1205 H.	Do.	Do.	
8	Do.	Do.	Do.	31 r.y. 1206 H.	Do.	Do.	
9	Do.	Do.	Do.	31 r.y. 1207 H.	Do.	Do.	
10	Do.	Do.	Do.	31 r.y. 1208 H.	Do.	Do.	
11	Do.	Do.	Do.	31 r.y. 1209 H.	Do.	Do.	
12	Do.	Emperor Aurangzeb	Lakhan (Lucknow).	44 r.y.	Do.	Do.	No. 12 found in the Silapur District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—continued.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—continued.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II.—COINS—contd.							
13	Copper	Chāhāḍa Deva (about 1232—1260 A.D.).	...	...	[Sri] mach-chā [ha] da-dēva.	Bull	Nos. 13—40—Copper coins of the later Chahamana Princes of Narwar, found in the territory of His Highness the Mahārāja Scindia of Gwalior and presented by the Indian Museum, Calcutta, to the Coin Cabinet of the Provincial Museum, Rangoon.
14	Do.	Do.	...	...	Sri-ma naḍa de 1309?	Do.	
15	Do.	Do.	...	...	Sri mach-chā haḍa deva Saṁ 13, xx.	Do.	
16	Do.	Do.	...	...	Sri ma haḍa-dē 13, ix.	Do.	
17	Do.	Do.	...	...	Sri-mach-cha Naḍa-dēva, Saṁ 13, xx.	Do.	
18	Do.	Do.	...	...	Sri-ma Naḍa dēva Saṁ 13, xx.	Do.	
19	Do.	Do.	...	...	Mach-cha da-deva 13, ix.	Do.	
20	Do.	Do.	...	...	Sri mach-cha [ha] da deva 13, xx.	Do.	
21	Do.	Do.	...	...	[Sri] mach-cha [ina] dē dēva.	Do.	
22	Do.	Chahada Deva (about 1232—1260 A.D.).	...	...	[Sri] mach-cha [ha] da-dēva.	Do.	
23	Do.	Asalla Deva (1255—1278 A.D.).	...	...	Sri-mad-Ā Saldeva	Horseman.	
24	Do.	Do.	...	...	Sri-mad-Ā Salade [va].	Do.	
25	Do.	Do.	...	...	Sri-ma Saldev ...	Do.	
26	Do.	Do.	...	...	Sri-mad-Ā [sa] la-deva.	Do.	
27	Do.	Do.	...	...	Sri-ma sal-de ...	Do.	
28	Do.	Do.	...	...	[Sri] mad sal-de	Do.	
29	Do.	Do.	...	...	[Sri] mad [sa] la dēva.	Do.	
30	Do.	Do.	...	...	Salade [va] ...	Do.	
31	Do.	Do.	...	...	Mad-Ā [sa] l-deva	Do.	
32	Do.	Do.	...	...	Sri-ma Sal ...	Do.	
33	Do.	Gopaladeva (?)	...	...	Sri madgo pala deva.	Crude representation of a horse.	It is open to doubt if coins Nos. 21—38 are not of Asaladeva.
34	Do.	Do.	...	...	Madgo la-deva ...	Do.	
35	Do.	Do.	...	...	Sri mad-b deva ...	Do.	
36	Do.	Do.	...	...	[Sri] mad-b deva	Do.	
37	Do.	Do.	...	...	[pa] b de ...	Do.	
38	Do.	Do.	...	...	Sri ma la-de ...	Do.	
39	Do.	Do.	...	...	Sri ma-la-de ...	Do.	
40	Do.	Do.	...	...	Sri ma-la-de ...	Do.	
41	Billon	Shamsa-d-din Altamsh	...	...	Bull to left; around Nāgarī character.	Chauhān horseman to right; above to right Nāgarī character.	Reference I.M.C., 42.
42	Do.	Do.	...	...	Bull to left, above within border of dots Nāgarī character.	Chauhān horseman to right; above traces of Nāgarī character.	Reference I.M.C., 49.
43	Do.	Nasiruddīn-din. Qubācha of Sind.	...	...	Within border of dots Persian character.	Chauhān horseman to right; underneath a star. To right Nāgarī character.	Reference I.M.C., page 184, No. 1.

APPENDIX G—concluded.

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concluded.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
44	Billon	Malaya-Varma Deva	II.—COINS —concl'd.		Nāgarī character	Crude representation of Chauhān horseman.	Reference Smith, I.M.C., page 262. Nos. 41—44 were found in the Bijnor District and presented by the Government of the United Provinces to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
45 to 50	Gold	Six coins of Telugu-Chola chiefs, Nellore District, 13th century A.D., bearing the following legends: Bujavira ! Bujavi ! Bujava ! Bujavira ! and Puja, all in Tamil-Grantha, and Bhujabala ! in Telugu.	...	...	...	.....	Nos. 45—57 were found at Kodur in the Nellore District in 1913 and presented by the Government of Madras to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.
51 and 52	Do.	Two coins perhaps of the Rashtrakuta King Govinda IV (918—933 A.D.), bearing the legends (a) Gajja or Gajga, (b) Gaji ! or Gaje ! in Devanāgarī.	...	...	.....	.....	
53	Do.	One coin bearing the legend "Yana" in Telugu Kannada.	...	...	.....	.....	
54	Do.	One coin probably of the Pallava King Mahendra-varman I. (about 618 A.D.), bearing the legend "Katachitra or Kata-chinu" in Pallava-Chalukyan.	...	...	.....	.....	
55	Do.	One coin of either Jagadekamalla I. (1018—1042 A.D.), or Jagadekamalla II. (1138—1149 A.D.), bearing the legend "Jagadeka" in old Kannada.	...	...	.....	.....	
56	Do.	One coin with the legend Mavana ! Madana ! or Bavana ! in Telugu.	...	...	.....	.....	
57	Do.	One coin of Gajapati-pagodas (Ganga dynasty of Mysore ?) Obv. elephant, Rev. floral design.	...	...	.....	.....	

APPENDIX H.

Summary of the work done by Maung San Shwe Bu, Honorary Archæological Officer for Arakan, for the year 1917-18.

As a result of the combined representation of the elders of the Buddhist community of Akyab to Sir Harcourt Butler, Lieutenant-Governor of Burma, I was appointed Honorary Archæological Officer for Arakan on the 24th July 1917, in addition to my duties as an Assistant Teacher in the Government High School, Akyab.

The primary object of my appointment is to promote the conservation of archæological monuments in this Division and to inspect and write conservation and historical notes on them. But in addition to this I am expected to enlist the sympathy and co-operation of the Arakanese gentry in restoring and repairing their national monuments. I have also to ascertain ancient historical sites where excavation will be fruitful; to make researches into Arakanese history and to elucidate certain periods in the history of Pagan and Pegu which antedate the rise of Anawrata.

Under the Arakanese régime all pious kings undertook the repairs of all notable monuments put up by their predecessors. This meritorious work was the sole monopoly of the king while the nobles and the wealthy were at liberty to erect new pagodas and shrines at their own expense. When kings ceased to rule and Arakan lost her independence, all building activity practically stopped though men of substance occasionally built insignificant pagodas of brick and plaster of the later decadent type. This went on for a long time, until, in 1908, a Myoðk of Pönnagyun Township organised for the first time an annual festival for the upkeep of the Urittaung Pagoda. Since then the elders of Myohaung and Kyauktaw, assisted by officials of those places, are now doing the same thing for the upkeep of their more important pagodas and shrines. In this connection it is extremely gratifying to record the growth of similar tendencies in other localities of this district.

To make researches into Arakanese history is a task of greater difficulty. Old and reliable manuscripts bearing on the subject are very scarce, and those who are reputed to possess them are so ignorant that they will not allow any one to examine them, on account of a silly belief current among the country people that a person, with whom a treatise on history is found, is sure to be arrested and summarily sent to jail. I have, however, succeeded in collecting a number of fragmentary documents in palm leaf found during the course of my search in certain monastic libraries in the town of Akyab. But these are scarcely sufficient for purposes of modern historical research.

One outstanding feature in Arakanese history is the visit of Buddha to this country, the outcome of which was the casting of the Mahāmuni image at the request of King Chanda-thuriya of Dinnyawaddi. Then for a period of more than a thousand years, it not only became the religious centre of Burma but princes and nobles from distant Cambodia and Ceylon also frequently came to this spot to pay homage to it. Towards the latter half of the 10th century, the powerful rule of the Chandras came to an abrupt end. With the passing of the kingdom into the hands of a Mro chief, who was but ill suited to his supreme position, the country rapidly declined. About this time, Pagan was rising into importance, which, under Anawrata, reached its highest level in her political history. All our records dealing with those days point to the fact that this powerful prince, with characteristic outburst of religious zeal, and wishing to possess the renowned image, entered upon a scheme of invasion of Arakan in 1050 A.D., but this, however, finds no corroboration in Burmese accounts. It is difficult to assign a reason for such silence on so important a point, except that the signal failure of the ever victorious king might have caused contemporary historians, from patriotic motives, to pass over and ignore the event.

Backed up by strong local tradition, I selected two sites for excavation, *viz.*, Wesali, an old capital of Arakan, in the present Myohaung Township, and Kôndaw, some 22 miles above Paletwa in Northern Arakan. It was decided to commence operations at the former place during January of the present year under the supervision of Mr. C. Duroiselle, the Assistant Superintendent for Epigraphy, Burma, who was to have arrived during that time; but the visit to Burma of Sir John Marshall, the Director-General of Archæology in India, made alterations in our programme and the project had to be postponed to a more convenient date.

During the year under report, I copied four inscriptions on stone and brought away one on copper. It is regrettable that, owing to limited time, estampages could not be taken. The oldest is, perhaps, the one found on the edge of a slab of stone lying on the platform of the Mahāmuni temple. It consists of a single line written in Nāgarī. The others are of comparatively recent date, being records set up after the foundation of Myauk-u city in the 14th century A.D. The

characters employed are a mixture of Talaing and Burmese, which seems to have been greatly in vogue during that period. The Shitthaung inscription put up by King Minbagri (1531—1553 A.D.) is the only Nāgarī record of the last dynasty detailing the circumstances under which that temple fortress was erected.

It is said that the Burmese alphabet was first introduced into Arakan at the beginning of the 15th century A.D. How much this is supported by epigraphical evidence it is for time to show. The inscriptions already collected are much too few yet to enable one to arrive at a definite decision on the point.

At Kyaukkyet village in the vicinity of Mahāmuni, certain Buddha relics were found in an old pagoda. The stone casket, which contains them, possesses no artistic merit whatsoever. After mature consideration, it was decided not to acquire them. At the time of my visit, no inscription could be found, but tradition, however, ascribes them to a merchant from Ceylon, who enshrined the relics in a pagoda just after the completion of the second building of the Mahāmuni temple in the 12th century A.D.

In the same locality, villagers dug up some terra-cotta plaques from the ruins of an ancient pagoda. Each bears a seated image of the Buddha with a legend, presumably in Sanscrit Nāgarī, below the pedestal. Owing to great age and exposure, the writing could not be satisfactorily deciphered.

In 1916, I managed to get a lead votive tablet from one of the treasure seekers, who broke into a small pagoda situated in the Pauktaw Township of the Akyab District. It was erected in the 13th century by a certain prince of the Launggret dynasty.

On the obverse face, the Buddha serenely sits on a pedestal, at the foot of which the Earth-goddess kneels in the act of wringing her hair. On the reverse face is depicted a pagoda of cylindrical construction surmounted by a pennant above the *ti*. This piece of Buddhist iconography is of particular interest to students of Burmese art in relation to the sacred texts. One version states that, when Gautama Buddha attained enlightenment under the Bodhi-tree, Māra, with his countless hosts, challenged the former's right to sit on the diamond throne. Whereupon the Blessed One touched the earth, thereby causing the great Earth-goddess to protrude half her body from the ground to testify to his countless meritorious deeds in his former existences. In conformity with this account, Indian art has faithfully rendered it in stone. The Burmese version, however, is of a later growth, and represents the goddess in a kneeling posture and in the attitude of wringing her wet long hair, the water from which swept away the troublesome army of Māra to their doom and destruction.

Owing to the shortness of holidays and the difficulties of travel, only a few buildings could be inspected. Where pagodas were broken down, and their sacred and valuable contents exposed, no timely action could be taken on account of my duties at school. This is a distinct disadvantage as my prompt arrival on the scene would doubtless have enabled me to rescue a good many objects of archæological or antiquarian value. The inspection notes on buildings and places visited were recorded and printed.

List of inscriptions, copper-plates, etc., discovered or acquired by the Honorary Archæological Officer for Arakan during the year 1917-18.

Serial No. (1)	Locality. (2)	Inscribed object. (3)	Dimensions. (4)	Language and script. (5)	Date. (6)	Remarks. (7)
1	Myohaung, Akyab	Stone ...	Not taken	Talaing-Burmese.	1584 A.D.	Unintelligible.
2	Mahāmuni, Akyab	Do. ...	Do.	Ancient Nāgari.	Unknown	Do.
3	Krīnchaung, Akyab	Do. ...	Do.	Talaing-Burmese.	1637 A.D.	Probably records the dedication of certain paddy lands by a minister who erected a pagoda in the reign of King Thiri-thudhamma-rāzā (1622—1638 A.D.).
4	Rathedaung, Akyab	Do. ...	Do.	Burmese	1827 A.D.	Records the performance of some meritorious work by Tharamaizu, a Buddhist monk.
5	Do.	Do. ...	Do.	Do.	Not given	Probably records the building of a shrine by a Minister.
6	Myohaung, Akyab	Copper ...	Do.	Talaing-Burmese.	1554 A.D.	Records the building of a pagoda by a rich merchant in the reign of King Dik-kha (1553—1555 A.D.).

N.B.—With the exception of No. 6, which is in the possession of the Honorary Archæological Officer for Arakan, the others were left in their original positions.

List of coins in the private collection of the Honorary Archæological Officer for Arakan.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
1	Silver	Unknown ...	...	Sakkaraj 146	Symbol of the Sun.	Siva's trident ...	Slightly bigger than a four-anna piece—very crudely fashioned.
2	Do.	Narapadigri ...	...	Sakkaraj 1000	Talaing-Burmese character.	Same ...	Very crude.
3	Do.	Thado Mindara	...	Sakkaraj 1007	Do.	Same ...	Characters enclosed in a ring at the outside of which and bordering the edge are tiny dots.
4	Do.	Sandathudamma-rāzā.	...	Sakkaraj 1014	Do.	Same ...	Very crude.
5	Do.	Maha-rāzā ...	...	Sakkaraj 1126	Do.	Same ...	Very crude.
6	Do.	Sanda-thuriya-rāzā.	...	Sakkaraj 1043	Do.	Same ...	Very crude.
7	Do.	Mindōn Min ...	Ratanabōn City (Mandalay).	Sakkaraj 1214	Burmese character with peacock.	Burmese character with two circular floral wreaths tied to a knot at the bottom.	Milled edge.